

1916

Dominicana 1916, Seventh Centenary Number

Dominican Novices, House of Studies (Publisher)

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House of Studies (Publisher), Dominican Novices,, "Dominicana 1916, Seventh Centenary Number" (1916). *Historical Catholic and Dominican Documents*. Book 19.

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Dominicana

1916

SEVENTH
CENTENARY
NUMBER





Saint Dominic

DOMINICANA

Seventh Centenary Number

1216



1916

Published by the

DOMINICAN NOVICES

House of Studies, Washington, D. C.

The Rosary Press, Somerset, Ohio

CONTENTS

Saint Dominic. Frontispiece.....	1
The Inspiration of Seven Hundred Years.....	3
Our Holy Father Pope Benedict XV.....	5
Most Rev. Hyacinth Maria Cormier, O. P., Master General.	6
The Vocation of an Order.....	7
Dominus et Dominicus.....	14
Bull Confirming the Order of Friar Preachers.....	19
The Vine and the Branch.....	20
Saints of Seven Centuries.....	25
Seven Ages of Man.....	32
A Dominican's Prayer. Verse.....	40
The Spirit of the Order.....	41
The Dominicans of To-day.....	48
The Rosary of the Years. Verse.....	59
Our Province	60
In Memoriam	100
"Remember Me." Story.....	104
Saint Dominic's Legacy. Verse.....	105
Holy Name Province	106
Dominican Sisters in the United States.....	113
The Third Order	130
Master Raymond's Novice. Story.....	134
Announcement	139

THE INSPIRATION OF SEVEN HUNDRED YEARS



AT the Battle of the Pyramids, in 1798, Napoleon thus addressed his army: "Soldiers of France, from yonder pyramids, four thousand years look down upon you." During this year a similar challenge is sounded to the soldier-children of Saint Dominic. To more than a people of one nation is it given. Wider its place of echo than the desert at the base of a world's wonder. For, wherever his spiritual children labor, it shall go, as go the winds of heaven. Children of Saint Dominic, seven hundred years look down upon you.

The thrill that such a message or memory will startle! Back through the years of triumphs; tracing the lands that ripened to a harvest of victories in the conquest for souls; joining the myriads of those that rise in white, as each generation of the past renews itself to life. Over the seas with the courageous of timid days, to behold the cities of older nations hailing their coming. Out through the portals of universities, sprung from the dust, wherein they were trampled by war-mad races, they come. Leaders, too, on whose brow rest the laurels that time has not dusted nor withered. From the deep-sanctuaried cathedrals; from the broad market-places, where they fed the multitudes with Christ's "bread and fishes," they gather. Is there no end to the line, as it hastens? Up from the ports, where vessels that sail to the tropics make harbor, tread swiftly another great company to the march. On their bodies they bear the death wounds that bought entrance to heaven. From everywhere, the silent, sombre convents, that sprung and spread with the dawn and lengthening of days, pour forth their solemn processions; faces unknown to those who came after, but lit now to the Light of the Lamb, in a land where none are strangers. Like that band unnumbered, the Virgin Disciple saw, so pass these before us in holy vision. Count, if you can, these marchers in white, from the tottering children to the blessed leader, whose brow holds a star.

This is the inspiration of seven hundred years.

If men's hearts swell at the recital of the deeds of a lifetime; if a people glory in the peace and prosperity of a generation; if it be worthy of boast to trace kinship to the founders of a nation; then is it right to be proud of the record of seven centuries; then is it meet to recall a peace and prosperity unmeasured of time, for the gift that Dominican zeal shared through these years, with their fellows, was a peace eternal; then is it fitting to take inspiration of the thought, we are of a family whose honors are of seventy decades?

Inspiration, indeed, in all of these. In a father and founder, who trod out a heresy, and bequeathed to the Church a prayer Catholic, as she that received it, is Catholic. In the first fruits of his spirit; those who, in sanctity and learning, were as "cities on a hill"; those who subdued the rebellious hearts of men and brought whole countries as hostages to the feet of Christ; those who heard, and did, and taught the "beati s" of the Mount.



Inspiring, too, that four of her sons were found worthy to sit upon the "throne of the fisherman"; that a daughter did much to heal the sorrows of the Church, and keep seamless the garment of Christ; that in councils her sons were never dumb; that the sanctity of her great ones has ever found the smile and favor of Christ's earthly kingdom; that from her infancy all history finds some of them in those hours, when mortal men need the ambassadors of an Immortal King; that no art or science traces back the glory of its growth, unmindful of the skilled and holy touch of Dominican genius.

With time the inspiration grows. For this relentless tester of men and deeds has shown the true metal of Dominican greatness. What more inspiring than that the ideal of a Dominicus like that of a Dominus has fitted to all times and places, and, unchanged, it gathers to-day the vintage, as when he, in person, stood by the wine-press? Who, beneath the sweet yoke of Christ, as Dominic bore it and shaped it for others, is not inspired to know that it has come down to us, through the vista of years, dim to our brief minds, unaltered? For being prophet as well as saint, he planned with Eternal Wisdom, and none has it chastened, nor once made division in that posterity born of his greatness.

This is the inspiration of seven hundred years.

The inspiration that comes of treasures, well guarded; the treasure of the Crown of the Mother of God; of the mystery of Christ's Presence among us; of the honor of His Own name.

In days ancient the chief druid lighted a great fire, and herein the lesser priests enkindled their torches to bear the holy fire throughout the entire land. Great was the fire of Divine Love lighted by the Holy Spirit in the heart of Saint Dominic; and great and unbroken has been the line that came to share of its flames.

Knowledge, too, inspires. The knowing that the inspiration of these years has not been in vain; that in many lands the newest born of this sainted royalty, cherishing wondrous traditions, are spelling golden deeds in the Book of Life. The knowing that He Who inspired has been pleased, because He "has watered and given increase"; that He Who gives life and sustains, has given and sustained in such lengthened time.

What means this inspiration to us?


A great poet was inspired to his masterpiece by one earthly sight that became to him an unending vision.

We are beholding the fair countenance of seven centuries; the features sculptured by holy greatness; the lines drawn softly by man's highest genius; the blow lighted by the glow, lent but by eternal deeds well done. Not the face of mortal, wrinkling in age to dissolve in death's dust, but the glowing countenance of unearthly triumphs reflecting the approval of heaven.

Angels reading the record of these years rejoice, for they were battles for their kingdom. She, who is above the angels, rejoices, for all these triumphs were for her Son. He rejoices, Who bought such glories in the shame of a Cross. If all heaven, then, is filled with such joy, can we of earth be silent?

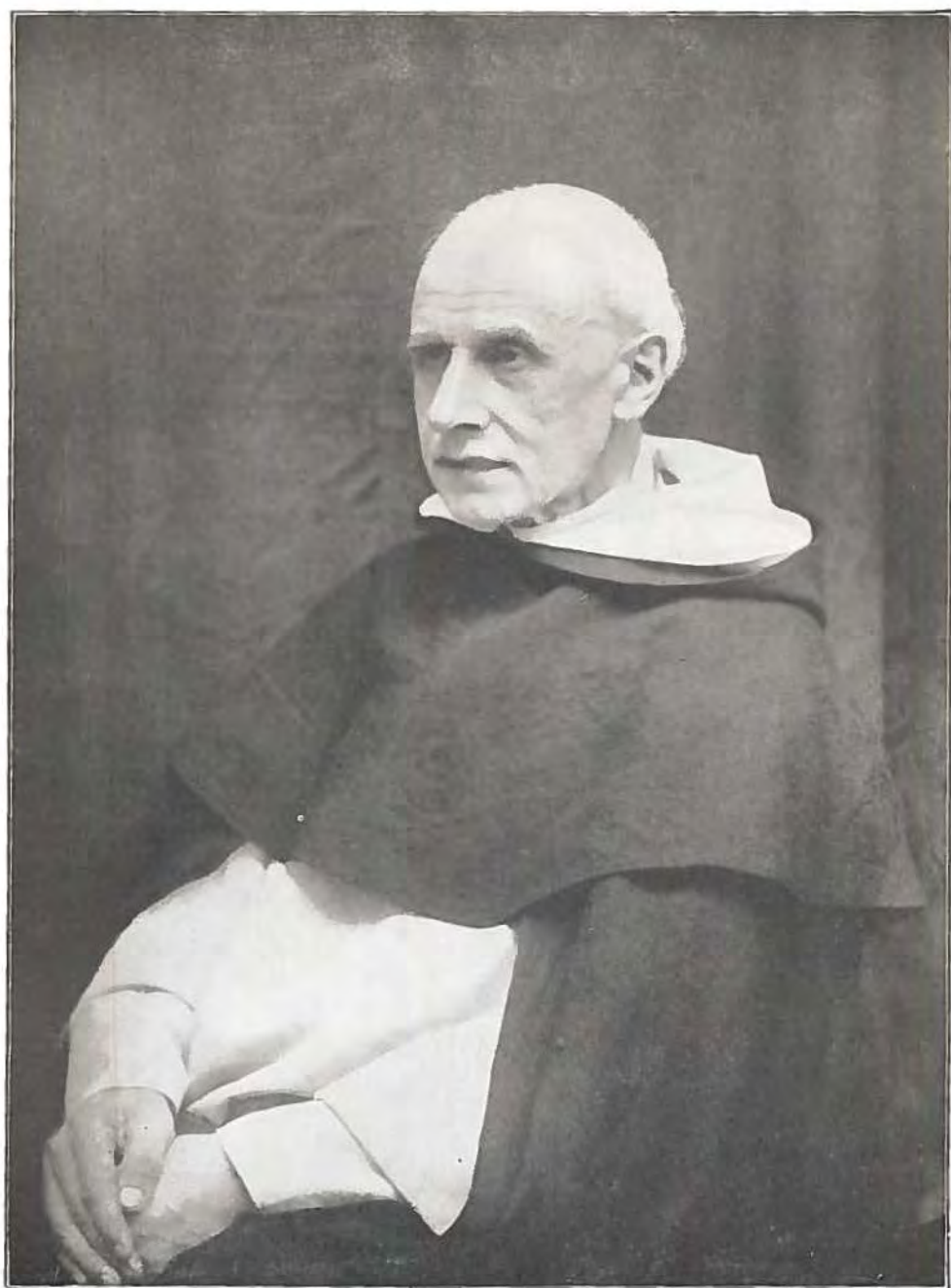
This, then, is the inspiration of seven hundred years.

THE NOVICES.





His Holiness Pope Benedict XV
Protector of the Order of Friar Preachers



Most Reverend Hyacinth M. Cormier, O. P., Master General

THE VOCATION OF AN ORDER

SOCIETIES, like individuals, always have special vocations. This is nowhere more evident than in the case of the Church. Her vocation is the salvation of every soul. She is to be until the end of time a mighty river carrying every drop from the mountain peaks and valleys of creation into the placid ocean of eternal bliss. And as an incomparable leader she has encouraged the more valiant of her children to band together and labor with her in an especial and determined manner for the conquest of souls. There is no portion of the Church's history more interesting, more inspiring, than those pages which tell of the birth and spread of the societies known to us as Orders and Congregations.

Now, St. Paul is very explicit in telling us that we have a double vocation. First of all, he assures us that we are called to be saints. This, then, is our general or common vocation. But in striving to fulfil it we most surely arrive at a knowledge of and correspondence with our specific vocation. So with the religious Orders. They all have one great end. Their common vocation is identical with that of the Mother Church which nourishes them. But, like individuals, they, too, have been assigned special fields wherein to labor. Hence, the Church has been compared to a

garden, and the Orders and Confraternities that multiplied so rapidly in her fertile soil have been likened to flowers and trees. All draw their sustenance from the same earth, grow strong under the sunlight of God's love and the rains of His mercy. No two are alike, yet their very variety makes beautiful the garden. Some grew as fair, pale blossoms, shed quickly their perfume, and died. Others—and one such is the Order whose vocation we shall consider—taking deeper root, have grown into mighty trees, the shade of whose branches has spread into the garden's furthestmost corners.



**The Blessed Virgin Presenting
St. Dominic to Her Son**

Over and above this special calling, one may distinguish two other vocations. The first is usually the preparation for the second. For example, St. Peter was first called to be an Apostle. His second voca-

tion came when he was made head of Christ's Church on earth. Lacordaire's first vocation was to be a Friar Preacher. His second was to bring back to France his own and other banished religious Orders. For clarity's sake, let us call the first the primary vocation, the other the secondary. Now, the primary vocation of St. Dominic and his first disciples was to crush the Albigensian heresy. Their secondary vocation was a wider and more permanent one. For from their first call to defend the Church against a specific heresy they have merited to become her watchmen, whose special duty it is to guard all avenues against the approach of error. The Order's vocation is unmistakable, since it is emblazoned upon its escutcheon. Its motto is "Truth," and the reason of its existence is to spread and defend it.



**Pope Innocent III Seeing in Vision
St. Dominic Sustaining the Church**

What a vocation! Has a more noble one ever been given to any society in the Church than the guarding of Truth—the untarnished jewel, the greatest treasure, the legacy of Christ? Our Lord calls Himself the Way, the Truth and the Life, and He will live in His Church until the end of time. Is it not indeed a sublime call to stand about Him, ready to shield His person from the shafts and darts of His enemies? Truth—the keystone of the Church's arch! Well do those hostile to her know that if they could but loosen it the arch would fall! And what a singular privilege do those enjoy who are called upon to be its special defenders!

The call is indeed a mighty one, but those to whom it has been given are mindful of its magnitude. Crusaders of centuries, they have never wearied in the age-long conflict, for they have felt that "God willed" it for them to save the sacred vessels of truth from the unholy touch of heretics and unbelievers. Knights of Truth, they have never lost vision of the Holy Grail that led them ever and holds them still.

Now, as truth has always triumphed, so, too, have they who have been most valiant in her defense. With a small band the Order began

its march against the cohorts of heresy; but as men looked upon its stalwart sons and heard their battle-cry, they flocked to it and begged to be clothed with the white habit—which signified as much purity of doctrine as purity of life. Minds that were seeking the truth; hearts that were beating in unison with its sole custodian, the Mother Church of the ages; souls thirsting for the reward promised to those persevering in the ways of truth—all sought to cast their lot with Dominic's children. From far and near the people hastened to look upon these strange men who preached, as other apostles, the message of truth. Her sons came from all countries to sit in the great universities and sift the wheat of truth from the chaff of error for feeblers and younger minds.

Others there were, again, who looked across the waters from their cell windows, burning with a mighty desire to reveal the great King's secrets to the benighted pagans of distant lands. And some, indeed, set sail, and found unknown harbors upon whose shores swarmed men ignorant of all truth. To them the newcomers proclaimed it with apostolic power, hesitating not so much as one moment to seal their message, if need be, with their life's blood.

Every divine vocation has a divine approbation, even though it be not necessarily a miraculous one. For no angel ran before St. Paul heralding him as the Apostle of the Gentiles. Yet who is there that will deny him this prerogative? Right here we may ask for the sign of divine approval of Dominic's society, which has done such great works in Holy Mother Church. Where is the proof that heavenly councils have approved the friars of St. Dominic as the apostles of truth? We nowhere read that such an announcement was ever made to the world by an angel. Yet, judging from the fruits of their labors, they have most surely received it. It would take volumes to record the number and variety of the proofs of divine favor. We have space here to draw attention only to a few.

First, then, there is St. Dominic himself. The vision which was granted to his mother, Blessed Johanna, before his birth—of a watchdog carrying in his mouth a flaming torch—was a perfect foreshadow-



"Go and Preach"

ing of his future vocation. His whole life shows him to have been the Lord's watch-dog, jealous to defend His truth. In his mouth he carried



St. Dominic Preaching to the Albigenses—Dominican Church, Naples

the flaming light of Christ's Gospel, which illumined the way for those sitting in the outer darkness. A wolfish heresy was that of the Albigenses, which stalked, hungry for the souls of men, throughout the

country, until Dominic received from Mary, the Mother of God, in the Rosary a powerful weapon of defense.

And can we not look upon the coming of St. Thomas Aquinas in the formative period of the Order's history as another mark of divine approbation? For it must have been the messengers of truth who whispered in his ear that he should cast his lot forever with an Order which, though young and despised by the great ones of the earth, was even then the Order of Truth. The Angelical Doctor's whole temper of mind grew naturally out of the dominant ethos of his Order. He would never have been quite the same in any other Order. Truth, the pure spring of knowledge, he thirsted for. As a child he had frequently lisped to his nurse: "What is God?" As a Dominican, he answered to all the ages: "He is the first Truth by nature and by word—*in essendo ac dicendo*" (IIa IIae, Art. I). Truth, the object of the intellect, and therefore the ultimate good of man, as he clearly laid down in his "*Summa contra Gentiles*," was ever the end of his quest.

Though Thomas is the greatest, he is not by any means the only one who proves the heaven-ordained vocation of the Dominican Order. Others by the score preceded him, envied by all contemporary scholars. For example, there is his master Albertus Magnus, who approached nearer than any other to a like intimacy with truth. He it was who led the young mind of Thomas to the very threshold of the sanctuary of truth, nor felt any jealousy rise up within him when he saw his young Sicilian pupil pass on where his feet could never tread. And since St. Thomas' day, what an innumerable band has stood in the public places and at the crossroads, feeding the hungry multitudes with the substantial bread of knowledge.

But truth also demands sacrifice. Everything is worthless in comparison with it. Even life, which is the best we have, is a trifling thing to give in exchange for it. And the Order, whose business it is to protect and preach it, has sealed its vocation—as nearly all great vocations and great undertakings have ever been sealed—with the blood of its martyrs. They are, of all its children, its most favored ones. One, St. Peter of Verona, wrote upon the sand with his blood, "*Credo!*" Perhaps no Order in the Church has a longer bed-roll of martyrs. During the first century of the Order's existence, no fewer than twenty-seven thousand Dominicans laid down their lives for Christ in the foreign missions of Asia and Africa. In our own times Dominicans have dyed their white habits in their own blood, to be laid as a precious offering at the feet of the Master.

A vocation, as we well know, may be lost. Hence the heroic efforts the saints have always made in order to persevere in their calling. We see even the great St. Paul trembling, lest in the final reckoning he should be found wanting. Dominicans, knowing the rigors of their vocation, have not shrunk from the means necessary to succeed and persevere in it. The means they have chosen are three: "*Laudare, Benedicere, et Praedicare*,"—to praise, to bless and to preach. The first two sanction in the Dominican scheme all the observances of a conventual life. From blessing Divine Truth in their cells, in their studies, in their hourly tasks, the friars pass naturally to choir, where together in holy chants, in the presence of Truth Itself, they praise

Truth, and with their hearts still fired with zeal for it, they go forth to preach it to others. "Order of Preachers" a Vicar of Christ christened them, and by this title are they known to all men. In St. Hyacinth we see the apostle of the whole Polish nation; in St. Vincent Ferrer, the Angel of the Judgment; in Savonarola, the much maligned reformer of worldly-minded Florence; in Lacordaire, the modern apostle of atheistic Paris; Monsabre, the man who popularized theology; in Tom



St. Thomas Among the Doctors—Zurbaran

Burke, the fine flower of Irish eloquence, who refuted the calumnies of the historian Froude. All these are only leaders of an unnumbered band who have broken the bread of life to men in the fulness of their Dominican calling. If during the early years of the thirteenth century the Umbria of the "Poor Little Man of Assisi" was as Galilee, then the cloisters of Prouille where the apostolic Dominic and his little band

found the spirit and strength for their apostolate were as the "closed upper room."

Two dogmas of the Catholic Church have ever been the storm centres of the most virulent heresies: the honor given to Mary, the Mother of God, and the Church's teaching regarding the Holy Eucharist. The former heresy was all the more dangerous since it sought to strike the Son through the mother. As doughty champions of Mary's prerogatives, Dominicans can glory in the title "Friars of Mary," which was given them by popular acclaim almost from the beginning.

St. Thomas, aglow with fervor after his night watches with Christ, hidden under the sacramental veils, came forth as another David in defense of the second dogma assailed by the heretics. So well did he write of this "mysterium fidei" that he merited to hear from the lips of the Master Himself His commendation. None has entered deeper into the unfathomable depths of this mystery than the Angel of the Schools. To this day the glories of the hidden Christ are chanted in the words of his immortal hymns.

Then, too, there was another—a child-Dominican—who preached as only saints and children can, without words. Blessed Imelda, finding her heart too small for the greatness of the Divine Presence, let love bear her soul to the limitless heavens, so that as often as the story of her life should be told, it might teach us what our love should be at the Master's coming. The lesson of her life has not been lost, for she has been chosen by the Church as the patron of that train of little ones who come to Christ in their first innocence.

Though our victories in the cause of truth are not all of the past, of the past we can write best. The deeds of the Dominican Order are done and writ, and nothing external can change their import. Future generations, no doubt, will be called upon to record the deeds of the Order to-day, and under God's providence they will be as worthy to live in the minds of men as the glorious achievements of past ages.

—Brother Joseph, O. P.



Under Our Lady's Cloak



Tomb of St. Dominic, Bologna

DOMINUS ET DOMINICUS

(THE LORD JESUS AND THE LORDLIKE DOMINIC)

THE legion of its saints, its centuried years reveal the likeness of its founder. Behold who leads his liliated band of apostolic love and martyr-dyed, still wears a Bethlehem, eight-pointed star upon his brow. "Who art thou?" we ask, and he confesses, "I am not the Christ." Yet what striking resemblance he bears. The chestnut hair, the twain cleft beard, the sanguine tinge trace a similitude which gains perfection in the supernatural splendor of the eyes, the slightly inclined head, and the straight line of the nose and forehead deemed in Grecian art a mark of the highest manhood. Nicephorus Callistus, the historian, has left a beautiful description of the Christ; Blessed Cecilia, of our sainted Father. Unconsciously they wrote a similitude. Art has even drawn a closer one. Compare the Dominic of Titian, of Sassoferrato and of Bozzani with the Christ of Hofmann, Plockhorst, Dore and the schools in general. The latter delineate the Lord Jesus; the former the Lord-like Guzman.

Now, if such similarity be moulded in the temple's clay, what of the spirit breathing there. For souls are greatly affected by the fibre of their dwellings. In Christ we find the perfect poise of character. Nor in Dominic was there violent struggle for control, but calmness and full possession of mind ruled in unchallenged sway. "Nothing ever disturbed his tranquillity," wrote Blessed Jordan, "but compassion for others." Had not Isaias called the Messias, "Prince of Peace," and Scripture says at the tomb of Lazarus "Jesus wept." Then surely he, too, could grieve for fellow men who from his death bed would openly confess: "I have preserved my virginity unstained until this day." Perfection had made a like challenge: "Which of you shall convince me of sin?" But no one dared, for that same meek Lamb had said: "Learn of Me because I am humble." So, likewise, the disciple clothed in Lamb's wool had to be lowly in his heart. In the very dust, therefore, he remained before his God, not wallowing in sin, but growing there in beauty like the "Flower of the field." And as flowers breathe in perfume so did Dominic breathe in prayer until the hills of Languedoc were the scene of nightly communings, as in olden Galilee. Once coming forth from God he brought with him the Rosary, set in decades by the "Pater Noster," which in a like manner Christ had given to His own. Its words were dear to the apostle, and lingering over them, his love at length found union with the Godhead as nature does in the Eternal Son.

Then looking downward from that glory he saw his life on earth lying in Messianic design before the Feet of God. It had a hidden life of Nazareth, a public ministry with its training of disciples, and the expansion of the Order after he sent them forth. Calarnega had been his birthplace, and a star shone for his Epiphany. Then grace and learning grew so rapidly in the child, that had the scribes still sat in the Temple, they might have wondered at the youth. Early manhood found him in Osma devoted solely to his God and preparing in solitude for the apostolate.

That new life dawned when the good Bishop Diego chose him for companion on a royal mission northward. Together they climbed the Pyrenees and from their Nebo the Finger of God pointed out the land



Jesus—Hofmann

of promise. It was a veritable Galilee of sunshine and natural beauty, and very needy, too. For in the night the enemy had sown tares among the wheat. Both had grown, the weeds choking the grain. Error had even crept its lichen over the strong castle walls, cementing thus their pride. But the might of Jericho had fallen at the trumpet's peal, so now before the preacher's voice the aeries of sin must tumble.

A fruitful apostolate, however, was conditioned. "Do not possess gold, silver nor script; two coats, shoes nor a staff," were divine stipulations. The bishop's equipage, therefore, was sent back to Spain and the disciple, on looking about, found not where to rest his head. Though deprived of temporal aid, and among a

people who would not receive him, he did not falter, but going forth went about doing good. Feet that seemed never to weary brought from town to town and through the fair country the Gospel of peace. Often they lingered near Prouille, the Capharnaum of his love, or came over the hills from Montpellier, Servian, Beziers or Carcassonne. Occasionally they went down to Rome as Jesus had gone to Jerusalem. But their pursuit was only the Father's business and the quest of immortal souls. For thrice when his colleagues would have made him bishop, he threatened to escape in the night even as his Lord had fled when enthusiasm would have crowned Him king.

Not only the clergy loved him, but the simple people, too. He broke for them unto multiplication the bread of eternal Truth and purposely let crumbs fall from the table of the children that the whelps might have their share. They ate and many were replenished. Once after a sermon several women fell at his feet. It was the coming of Magdalene. In

tears they besought him to guide their love gone astray. So he made them a Bethany at Prouille where his solicitude for their welfare led to frequent sojourns. Then they would sit around him listening, having chosen the better part.

These women, according to the infamous practice of the heretics, had been seduced in youth. Such proselytizing closely resembled that among false Jewish sects in Christ-days. It met with the woes and the millstone. For Dominic, like his Master, truly loved little ones, as later miracles would show. The touching scene of Jairus' daughter would be repeated, when he would restore the dead child brought him by its mother; and the young Napoleon Orsini would be raised to life through the very words used at Naim: "Young man (in the name of Our Lord Jesus Christ), I say unto thee, arise."



Dominic—Bozzani

The heretics, of course, when reproved for corrupting the innocent were enraged against the saint; but who could sufficiently condemn their vices. The Pharisees had feigned liberality and righteousness of life—natural virtues. These seducers pretended consummate holiness and ascetic poverty. The apostle, though, knew well the interior of their souls. He determined to purge and cleanse them; they must poison no more. Christ had silenced the wily emissaries of deceit by refuting them in open discussion. When they would not bow, He thundered heaven's wrath upon them. Saint Dominic, imitating His example, met the leaders of corruption in public disputes lasting for days. Fearlessly he penetrated into their very castle halls, and there rebuked their errors. The Might of God, which had clothed Our Saviour when teaching in the synagogues or in the houses of the Pharisees, seemed to have fallen upon him like an Elisian mantle. For his enemies, though often threatening his life, somehow could not injure him. Once even an ambush was laid, but when he passed they dared not touch his person. The Jews had often thought to destroy their Christ and at Nazareth had pushed Him to the very edge of the precipice. Then mysteriously, the Gospel adds: "But He, passing through the midst of them, went His way." A like

dauntless courage and overpowering personality is sometimes given to creatures that by the boldness of their ministry a people might be saved. But if that time of grace and mercy be spurned, the sword of righteousness must fall. Languedoc despised its apostle and destruction came as to the Jews. Dominic had predicted it in words that wail like Christ's lamentation over Jerusalem. All was verily fulfilled. The summons went forth from Rome; the Crusaders poured in; havoc followed. And before the war was over Dominic's mission to southern France had ended.

He was now to found canonically his Order. This was neither an after-thought nor a development, but a life work purposely intended. Its concept had come to the saint when he first beheld conditions in Languedoc. In this it resembled the founding of the Church. For as Christ from the beginning of His ministry chose Apostles for His work, so our Father sought disciples for the Order. But similar discouragements came. When Bishop Diego left for Spain, the mission band dispersed. Well could Dominic have asked the few who still remained: "Will you also go away?" Even after many years of preaching he had not many more than the Twelve. These had diocesan approval but Dominic desired universal approbation. It brought the crisis to his life. The Fourth Lateran Council had just forbidden the founding of new Orders. In face of its decree how could he hope for a confirmation from the Supreme Pontiff. It is ever so in big movements; at the critical moment all appears lost. Just when the Church seemed to need Christ most, He was crucified. But great souls always look to the Resurrection. Nor was Dominic deceived. Inspired from on high the Pontiff at length published the decree and on the twenty-third of December, twelve hundred and sixteen, a new branch sprouted from the Vine of Christ.

But how could Dominic's little band encompass the whole world? It was the same folly as sending out a few fishermen. Every one advised keeping the flock together, but never did Dominic seem so determined. "My Lords and Fathers," he said, "do not oppose me for I know very well what I am about." Heaven must have told him the seed would fructify, if sown. For he placed the alternative of submission or withdrawal. All obeyed. And as the seed of the Divine Sower has grown until birds rest in its branches, so the seed of Guzman, like the one dropped in the cloister of Santa Sabina, hangs heavy to-day with golden fruit.

Christ, however, did not wait to reap the harvest; His Divinity foreknew success. To Dominic, though, was granted the grace to see the hundredfold. And when his dying hour beheld it, he prayed almost the same words spoken in the Cenaculum: "Holy Father, since I have joyfully accomplished Thy Will, and since I have kept and preserved those whom Thou hast entrusted to me, I commend them to Thee; do Thou keep and preserve them." Then he left us, but we are not orphans. The "O spem miram" still lingers with us giving wondrous hope like the unfailing promise of the Saviour from the Olivet of long ago.

—Brother Hyacinth, O. P.

BULL CONFIRMING THE ORDER OF FRIAR PREACHERS



**Pope Honorius III Confirming the Order
of Friars Preachers**

From a window of House of Studies,
Washington, D. C.

Honorius, Bishop, servant of the servants of God, to our dear son, Dominic, prior of St. Romain, of Toulouse, and to your brethren who have made, or shall make, profession of regular life, health and the apostolic benediction. We, considering that the brethren of your Order will be the champions of the faith and true light of the world, do confirm the Order in all its lands and possessions present and to come; and we take the Order itself, with all its goods and rights, under our protection and government.

Given at Sta. Sabina, at Rome, on the 11th of the kalends of January, this first year of our Pontificate.

HONORIUS.

THE VINE AND THE BRANCH

(THE CHURCH AND THE ORDER)

THE growth of the Church was phenomenally sudden; so also was the growth of the Dominican Order. In 1217 St. Dominic was the head of a little band of sixteen missionaries—truly a "little flock"—four years later, he died, the Patriarch of an Order whose influence extended from Russia to Spain, from Great Britain to Greece. Well might he have applied to his Order the words that St. Paul referred to the Church, universal even in his own day: "Their sound hath gone forth into all the earth, and their words unto the ends of the whole world."



Meeting of Saints Francis and Dominic

According to the order of nature one might expect such a rapid growth to be only the thing of a day. And so it would have been had it not contained in it a divine element. St. Dominic did not deposit the seed of his Order in the sterile garden of the world, which bringeth forth naught save thorns and thistles, but he engrafted it on the true Vine, which is Christ. In the Vine it has ever abode, and the reward of its fidelity has been the fulfillment of Christ's promise that its fruit should remain.

Thus closely allied with the mystical body of Christ, the Church, it is from the Church that the Dominican Order has taken its whole tone and complexion. Indeed, before many pages of its history had been recorded, the very marks of the Church itself became the

Order's own distinguished traits. These characteristic notes of the Church as reproduced in the Order, we believe, have been the sources of Dominican vitality, and the unfolding of them will form the burden of our theme.

In more ways than one St. Dominic proved himself an original thinker; but especially in the matter of unity was his original genius manifest. St. Dominic was the first among the founders of great religious bodies to unite all the houses of an Order under one government and one head. Up until his time each religious house was independent

of every other, and each had received a separate charter from the Holy See. St. Dominic, however, appreciating the strength that is in unity, sought and obtained from the Pope a writ of confirmation for his whole Order. As a result, therefore, of our Father's foresight, we have the unique privilege of being the first religious Order, as such, that was ever confirmed by the Holy See.

Nor did the sons of St. Dominic fail to grasp his spirit. The first paragraph on the first page of our Constitution shows this. There, all are earnestly exhorted to be of one mind and heart, to cherish interiorly that unity of spirit which is outwardly expressed by the uniformity of our observances. This desire for unity seems to have increased with the years.

The severest penalties are repeatedly launched against any who should dare attempt to disrupt the Order. We see Chapter after Chapter confirming and reiterating these ordinances, until finally they are placed before the Supreme Authority of the Pope and Alexander VII declares them confirmed and valid forever.

The result of this legislation has been a solidarity unsurpassed by any other Order. True, during times of universal stress and confusion, such as those of the Western Schism and the Black Plague, when even the saints of God, in all good faith, were set one against the other, the Order lapsed; true, we have suffered periods of debility, when the allegiance of the Order was, for a season, divided. These disturbances, however, were not lasting and were always healed from within. No permanent break ever occurred in the Order; to-day we are as united as we were in the days of St. Dominic. The word Dominican has but one interpretation.

Another characteristic wherein the Order bears a marked resemblance to the Church is its holiness. The development, however, of this phase in the Order's life may be seen in a following article.

Catholicity is another mark that every institution, laying claim to resemblance with Church, must certainly possess. When mention is made of the Catholicity of the Church, we usually revert to that vast organization, the members of which are spread over every nation of the earth. But there are other ways in which the Church is Catholic: she



St. Dominic's First Convert

is Catholic in her sympathies; to every creature under the sun she addresses these words, "how often would I have gathered together thy children, as the hen doth her chickens under her wings." It is to the Catholicity of the Church under this aspect that we would liken the Order of St. Dominic. This generous, Catholic spirit of the Dominican Order is nowhere more evident than in its relations with other religious bodies. There are few institutions of the regular clergy, which have come into existence since the days of St. Dominic, that have not experienced the fraternal influence of the Friars Preachers. This is especially true in regard to the founders of religious societies. It was the inspiration of St. Dominic and St. Francis, sustained by the grace of God, that made Ignatius of Loyola a saint. Later, during that precarious stage in his spiritual life at Manresa, Ignatius lived in the Dominican Convent, and it was a Dominican confessor that directed his unbounded zeal.

St. Philip Neri, the founder of the Oratorians, was a child of the Dominicans. It was in the Dominican Convent of S. Marco that he received his early education. In after years he used often remark to the Dominicans in Rome: "Whatever good there has been in me from the first, I owe to your Fathers of S. Marco."

The Carmelites, also, have felt the influence of the Friar Preachers. Had it not been for the Dominican Fr. Pedro Ibanez, the reforms of St. Teresa, humanly speaking, might have failed; and, as Bishop

Currier remarks, "what they (the Dominicans) did for St. Teresa may truly be said to have been done for the Order of Discalced Carmelites."

The Passionists were at one time proteges of the Dominicans. On his death-bed, St. Paul of the Cross, their founder, manifested his confidence and esteem for the sons of St. Dominic by placing his infant congregation under the protection of Fr. Boxadors, Master General of the Dominicans, and recommending it to the whole Order of Friars Preachers. The account of this all-embracing spirit of the Order could be continued to a much greater extent, but limited space forbids any further digression.

The apostolic character of the Order should not be difficult to estab-



Saint Dominic Instructing a Recluse

lish. The very name Order of Preachers gives a claim to the distinction. Our Lord Himself gave us to understand that preaching is the proper office of an apostle when He said to the Twelve: "Go ye into the whole world and preach the gospel to every creature." And since the days of the Apostles, no other body of men, except the bishops, who are the direct successors of the Apostles, have received such an explicit commission to carry on the apostolic labor of preaching as the Order of Friars Preachers. This name was given us by Innocent III,



Blessed Albert Preaching

it was approved by Honorius III and confirmed by Gregory IX, but it was won long before by the prayers and tears of St. Dominic. For it was to St. Dominic, as he knelt one day in the old basilica of St. Peter's, that the two Prince-Apostles, Peter and Paul, appeared, and, giving him the one a staff and other a book, exclaimed: "Go thou and preach, for unto this art thou called."

And now as we look back seven hundred years, we see that the Order of Preachers has been apostolic not only in name but in very deed. When obedience bade St. Dominic forego the ambition of his life, which was to die for the faith, he seems to have transmitted to

his sons that same burning thirst for souls with which he himself was consumed. And if Dominic's holy enthusiasm be measured by the apostolic zeal of his sons, ardent must have been the furnace that raged within his breast, for there is not a land under the sun that has not been either watered by the tears or bedewed by the blood of a Dominican.

To go into details here, on this subject, would be altogether beyond our scope, but to show that the apostolic spirit of the Order is not on the wane, we can only remark, that the largest province in the Order to-day devotes itself exclusively to the foreign missions, and every province considers itself in perfect accord with Dominican ideals when it has a goodly number of its sons sacrificing every comfort and even life itself in this yeoman service of the Church.

Finally, the characteristic of the Order that cannot be overlooked is its inseparable adhesion to the Apostolic See. Indeed there is a rea-



Sisters' Choir, Prouille

son for this. "The Order of Preachers," says Pere Mandonnet, "is the work of the Roman Church. She found in St. Dominic an instrument of the first rank. But it was she who inspired the establishment of the Order, who loaded it with privileges, directed its general activity, and protected it against its adversaries." As a result the Order has ever made the cause of the Holy See so completely its own, that its career may be said to run on parallel though on a lower plane with that of the Church. With the Church it registers its periods of light and darkness, joy and sadness, adversity and triumph. Far be it from us, therefore, to attribute to any human agent the phenomenon of our seven hundred years existence. We gratefully acknowledge that one has planted, another has watered, but, at the same time, we do not forget that it is God Who giveth the increase.

—**Brother Luke, O. P.**

SAINTS OF SEVEN CENTURIES



Saint Dominic—Crevelli
Metropolitan Museum of Arts, N. Y.

TWO great ends present themselves to every religious Order. The first is the glory of God, the second the salvation of souls. That an order is so constituted as to accomplish the former is proclaimed to the world when the Church gives its formal approbation to the Rule and Constitutions of that Order. One criterion of the work it does toward the fulfilment of the second end—the salvation of souls—is its success in the making of saints. And in this respect, so singularly blest have been the Friars Preachers, that their Order has been called the "Order of Saints." Our gaze for a short time is to be focused on some of these saints. But in a survey, be it ever so brief, of the illustrious children of God in whom the Dominican Order takes special and pardonable pride on its seven hundredth birthday, the difficulty lies not in where to begin, but in setting bounds to our field of vision.

Martyrdom, for example, has ever been esteemed by the Church as a mark of heroic sanctity. Shall we herein contemplate those white-robed sons of Dominic who won the palm of the saints at the cost of their lives? When the Cistercians, in the early days of the Dominican Order, appealed to the Pope to mitigate the austerities of the Friars Preachers, saying that the severity of their lives unfitted them for the active apostolic work for which they were founded, was the Rule modified? No, indeed! The only response the Fathers assembled in council made to His Holiness, was to send him a list of the martyrs the

"severe" Rule of the Friars Preachers had given to the Church in approximately the first hundred years of its existence (1234-1334). The total was 13,370! In the sixteenth century the number reached 26,000. And down the centuries the same story has been repeated. Calmly, quietly, steadily, in one uninterrupted stream, the blood of Dominican martyrs has never ceased flowing. Thus the number of our martyr saints reaches into the tens of thousands. Merely to list their names would make a respectable book. Obviously, we can only mention them here; revere them, and pray that the spirit which animated them may never die in the Order wherein they gloried, and which they so nobly glorified.

The canonized blessed of the Order number several hundreds. These sainted sons and daughters of Dominic are to be found in every walk and station of life—from peasant to prince, from priest to Pope. They form, as they march majestically down the lapse of seven hundred years, a grand and noble procession of great men and women. There are fathers and mothers; little children and venerable old men; learned doctors and ignorant laborers. There are virgin souls who never strayed from the land of the eternal lilies, and there are some who, having



"Well Hast Thou Written of Me, Thomas"

wandered far, returned to present the red and fragrant roses of repentance to their forgiving God. Here we find a Blessed Albert the Great; here, too, is Blessed Henry Suso, known as the Prince of Mystic Theologians; here the Venerable Bartholomew las Casas, the Apostle of the Indians. We find, too, Blessed Jane of Aza, mother of Saint Dominic. Here we see the gentle child Imelda, patroness of First Communicants, and beside her stands the patient old Albert of Bergamo. Here also are two of the Dominican Popes, Benedict XI, and Innocent V. We behold Blessed Reginald receiving the scapular, which is distinc-



Saint Vincent Ferrer
Cloister, House of Studies



Saint Rose of Lima
Cloister, House of Studies

tive of the Dominican habit, from the hands of the Blessed Mother. Among the Blessed, too, we see the penitent Anthony Neyrot who proved his contrition by a martyr's death. And thus the seemingly endless line of the Dominican Blessed passes before our vision. We wonder, we admire, we pray to them—but now we must hasten on.

We come next to the canonized saints of the Order. Of these there are fourteen. In the order of their deaths, or, as the Church beautifully puts it, their birth into eternal glory, they are: Saint Dominic, Saint Peter Martyr, Saint Hyacinth, Saint Thomas Aquinas, Saint Vincent Ferrer, Saint Antoninus, Pope Saint Pius V, Saint John of Gorcom, martyr, and Saint Lewis Bertrand. The women saints are: Saint Agnes of Montepulciano, Saint Catherine of Siena, Saint Catherine de Ricci, and Saint Rose of Lima. But to recount even some of the deeds and virtues of all, and to show their influence which shed special lustre on the Church, would be a giant task. We must content ourselves with merely mentioning a few of those who stand out preeminent in heroic sanctity as strong factors in the history of their day, as well as in our own times.

There are, however, a few points of similarity which are so striking and interesting as to merit consideration. The Dominican ideal "*contemplari et contemplata aliis tradere*"—to meditate on God and His truths and to give the fruit of such contemplation to others—has been

perfectly realized in all the saints of the Order. The spirit of prayer and mortification of a Saint Dominic (canonized in the thirteenth century) was accurately reproduced in a Saint Catherine de Ricci (canonized in the eighteenth). Study and intellectual development in the Order has ever been second only to prayer. Hence a Thomas Aquinas of the thirteenth century was the exemplar of Pius V centuries later. It is a noteworthy fact that the canonized saints of the Order are all virgin saints. Possibly it is for this reason that the Order has been called the Angelic Order. And truly may an Order be called angelic that has produced an Angelic Doctor, Saint Thomas Aquinas; an Angelic Preacher, Saint Vincent Ferrer; an Angelic Painter, Fra Angelico; and the Seraphic Mother, Saint Catherine of Siena.

The gift of miracles is one of the necessary conditions for canonization. It is a significant fact that among the many miracles performed by the sons and daughters of Saint Dominic, those predominate which Christ commanded His apostles to perform. Hence we see Dominic, Thomas Aquinas, Vincent Ferrer, and Hyacinth, not only conquering evil spirits in individuals (the Bolandists give seventy as the number of persons possessed of devils whom Vincent cured), but, as in the case of Hyacinth, driving unclean spirits out of whole towns and cities. Again, the Preacher Saints were famous for their power in curing all manner of infirmities. Saint Raymond of Fennafort on one occasion by



Saint Catherine of Siena
Cloister, House of Studies



Saint Antoninus
Cloister, House of Studies



**Saint John, O. P., and His Companions,
Martyrs of Gorcom**
Choir, House of Studies

laying his hands on the head of one who was tormented with evil imaginings, cleansed his mind for the rest of his life. Saint Vincent Ferrer is the special patron of the sick; and so efficacious has been his help toward his clients that he is called the Thaumaturgus—the Wonder-worker. Of Dominic, Lewis Bertrand, Hyacinth, and Vincent, it is authenticated that on several occasions they called the dead back to life. Even in their miracles the Friar Preachers were truly apostolic.

Consider some of the Dominican saints in the light of the injunctions

of the Master: "Behold, I send you as sheep in the midst of wolves." Saint Dominic heard the well-beloved voice. Undaunted by dangers, unafraid of threatening assassins, unflinchingly walking over stony, briar-strewn roads, he carried the words of eternal Truth to the erring Albigenses. Saint Lewis Bertrand heard the call, and his zeal and labor have won for him the title of "Apostle of the New World." Saint Hyacinth hearkened, and so fruitful were his missionary labors that he is called "the Apostle of the North." Saint Peter of Verona and Saint John of Gorcom heard the command and they died in obeying the summons. To all, the words of Christ are applicable: "They will deliver you up in Councils and scourge you." But what mattered it to them! Were they not about their Father's business? Was it not the life-long prayer and desire of Saint Dominic to give his blood to ransom the souls of the Tartars? And should the disciples be above the Master? To all of them there was but one path open—"to go to the lost sheep of Israel."

"Be ye, therefore, wise as serpents and simple as doves." Saint Thomas Aquinas obeyed literally. Every obstacle men could put in his way, every device that could be invented to lead him from his vocation, he met, fought, and conquered, manfully. Yet, withal, he possessed a gentleness that is miraculous. The Church through her Pontiffs has conferred on him the title of "The Angelic Doctor." His *Summa Theologica* is the monumental work for which the Church of God is specially grateful to Saint Thomas. The encomiums of the Popes on the writings of Saint Thomas are as numerous as they are eloquent. It was Pope John XXII who said, that had Saint Thomas performed no other miracle than to compose his *Summa* he would deserve canoniza-

tion for that alone. Leo XIII called Saint Thomas "by far the master and prince of all the Scholastic Doctors." And it was this same Pope who constituted him the universal patron of Catholic schools. Pius X, of blessed memory, showed his esteem for Saint Thomas when he commanded that the text of the "Summa" be used in all the seminaries of Italy. It is alleged that it was his intention, had he lived, to make this regulation world-wide.

Saint Raymond of Pennafort entered the Order at the age of forty-seven. He had been a brilliant career—professor of Canon law at Barcelona when only twenty; he taught for fifteen years with great success; and later became canon of the cathedral—then leaving all he chose to follow Christ as a Son of Dominic. He was the first to compile a work on cases of conscience for the use of confessors. This bears his name and is called "Raimundina." He was co-founder with Saint Peter Nolasco, of the Order of Our Lady of Mercy. Raymond also was the confessor of Pope Gregory IX at whose command he drew up the "Decretals," a work containing all the decrees and documents of Popes and Councils which had been accumulating for centuries. This gigantic task Raymond completed in three years. It is for this work that he is specially famous. It was the first authentic, unified, exclusive, and universal code of Church law to appear. He became Master General of the Order, but resigned in two years on the plea of ill health. Two years, however, sufficed for him to do great work. Immediately on his release from the responsibility of office, he revealed his apostolic heart by asking to go as a missionary to the infidels. As a result, when eighty-one years old, he was able to report to the General the conversion and baptism of ten thousand Saracens. Saint Raymond of Pennafort was universally recognized as the greatest ecclesiastic of his time.

"And going preach, saying the kingdom of God is at hand." Saint Vincent Ferrer took these words unto himself, and so successful was he, that he is known as the "Angel of the Judgment." Saint Vincent declared that he was the angel spoken of in the Apocalypse, and called a woman to life for a moment to witness the truth of his statement. The work of this apostle was prodigious. He converted over two hundred thousand Jews in Spain alone. Saint Vincent and Saint Catherine



**Blessed William Arnould and His
Companions**
Choir, House of Studies

of Siena were largely the instruments whereby peace was restored to the Church at the time of the Great Schism. So effectual was the work of our Seraphic Mother in this undertaking that historians call her the "Joan of Arc of the Papacy."

We in America should have a special love for Saint Lewis Bertrand—the Apostle of the New World. Fired with zeal for the conversion of the inhabitants of the land across the seas, the saint long sought the permission of his superiors to set out. At length the favor was granted. Many severe trials but proved the mettle of this earnest Dominican; and the gift of tongues, of prophecy, and of miracles, attested the truth of the doctrine he taught, and crowned his preaching with numerous conversions.

Saint Rose of Lima, the Little Flower of the New World, was the first canonized American saint. A mystic, a virgin spouse of the Spotless Lamb—her continual prayer, her fasts, her long and heroic sufferings, at length won for her the crown of glory and the peace that passeth not.

One of the four Dominican successors of Saint Peter was Pope Saint Pius V. He is known in history as the "Pope of Lepanto," and the "Pope of the Rosary." In the sixteenth century the Turks like a black cloud were hanging low over Europe and threatening to break and inundate civilization. Pius raised a fleet of nearly 200 ships and 20,000 men which he sent against the Turks. The hostile fleets met in the harbor of Lepanto. Despite the overwhelmingly superior forces of the Turks, the Christians gained a decisive victory. It was miraculous. Saint Pius had prophesied certain triumph; had ordered special prayers and a Rosary procession; and at the moment of victory, he, in Rome, was miraculously informed of the defeat of the enemy. It was Saint Pius who published the catechism of the Council of Trent, and who revised the Missal and Roman Breviary.

And so we might continue almost indefinitely. It might be told how the economist of the Middle Ages, Saint Antoninus, Archbishop of Florence, despising gold and silver and money, devoted his life to the poor; how Saint Agnes of Montepulciano, an abbess at fifteen years of age, was later miraculously called to found a Dominican community; how Saint Catherine de Ricci by one sublime act of prayer could scale greater spiritual heights than by a hundred exterior acts. The martyrdoms of Peter of Verona and John of Gorcom might be retold, for these are all glorious deeds which shed light and glory on the Order of Preachers, and on the Church of the Living God. But even then the tale would remain unfinished. For the works of the saints, like their virtues, are truly known and appreciated only by the Almighty. Rather, as we reflect on a few of their heroic achievements, let us breathe a prayer that, when this life is over, the rainbow of endless peace may illumine the sky of our eternity. And let us hope that through their intercession we, their least brethren, may find a resting-place near them with Saint Dominic, beside the throne of God.

—Brother Justin, O. P.

SEVEN AGES OF MAN

DOMINICAN DEVOTIONS

TRUE progress," concludes the unknown author of "Aguecheek," "is something superior to your puffing engines and clicking telegraphs, and is independent of them. It is the advancement of humanity in the knowledge of its frailty and dependence; the elevation of the mind above its own limited acquirements to the infinite source of knowledge; the cleansing of the heart of its selfishness and uncleanness; in fact, it is anything whatever that tends to assimilate man more closely to the Divine Exemplar of perfect manhood." The Church, as Mother of this progress, to help him attain union with God holds out to him, at each period of his progress along life's highway, a director or guide. These are her devotions, several of which are in the keeping of the Friar Preachers. It is remarkable that so many of the Church's devotions have been so intimately connected with one Order. True, devotion to the Sacred Heart and that to the Passion seem to have been more private affairs in the Dominican family. But the Blessed Imelda, the Angelic Warfare, the Holy Name, the Holy Rosary, and the Blessed Sacrament devotions have been synonymous with the name Dominican. Seven hundred years have by no means dimmed the lustre of this name in regard to these devotions. Time, instead, has added to its brightness by their widespread propagation and development. Seven hundred years have indeed shown it to be a star enlightening the world, and guiding men to Truth's shrine, there to learn the real meaning of progress.

Just as the Church follows man through life with the sacraments, receiving and cleansing him with Baptism, strengthening him with Confirmation, and sending him on his last journey fortified by Extreme Unction, so does the Order, in its devotions, go hand in hand with man through the various stages of his development. It takes the child, for instance, to the altar of Truth by means of the Blessed Imelda Sodality. This society was founded by Pere Rousset, O. P., at Prouille, in May, 1891. Two years later the Master General affiliated it to the Order. In 1896, Leo XIII approved it. While the late Pius X, in 1910, changed its headquarters to Rome and made the Master General the society's Supreme Moderator. In this way the "Pope of the Holy Eucharist" put into Dominican hands a wonderful antidote to the evils of the day and an ideal protection for the little ones against the dangers that surround their innocence.

The Blessed Imelda Sodality is in perfect harmony with the special attitude of the Church towards children to-day. The Church is to-day encouraging early and frequent Communion among them. Such a society, therefore, must greatly aid in the fulfillment of the Church's desires in this matter. This can be surmised from the society's name, which it takes from a young Dominican whose heart broke with joy upon receiving her First Holy Communion. In commemoration of this the "Confraternity of Fervent First Communion and Perseverance" seeks for the children a devout First Communion and the grace of per-

severance in the fervor of this great day. Moreover, it tends to instil in the little ones a love of their Eucharistic Lord. To promote this love both frequent visits to the Blessed Sacrament and reception of Holy

Communion are encouraged.

It also appeals to the grown-ups to take an interest in those children who, through poverty or neglect, have neither fit clothing nor proper instruction for the reception of Holy Communion. Thus the corner stone of this devotion is Christ's tender call to the little ones: "Suffer the little children to come unto Me, and forbid them not. For of such is the kingdom of heaven" (Mark, x, 14).

As a kind of reinforcement to this society is the Saint Thomas Sodality, which seeks especially to take under its protection the youth. Rightly are its members said to be engaged in the "Angelic Warfare." It is a warfare to protect the angelic virtue—purity. The weapon used in this warfare is prayer. Every day—though it is not of obligation—the young soldiers strengthen



Blessed Imelda

themselves for the fight with a few prayers, such as fifteen Hail Marys. Their insignia is a little knotted cord which they wear constantly around the waist. It is a reminder of the noble fight the sodality's patron made to maintain his virtue's integrity. He, as all remember, was imprisoned by his brothers in a cell in an endeavor to force him from realizing the desire to become a Dominican. They thought that if they could succeed in violating his virtue Thomas would give up this notion. So they admitted to his cell a woman of the street to lure him into sin. Thomas valiantly repudiated all her efforts; and finally the infuriated youth seized from the fire a flaming brand with which he drove her from the room. Then, the tradition tells us, angels came and girded him with a cord, which betokened the singular grace God had granted him as a reward for his fortitude. For we are told that henceforward he never suffered from temptations to impurity. That in virtue of this grace he retained his purity, his acknowledged sanctity attests. It is to hold intact the same virtue that the St. Thomas cord is worn.

The original is said to be still preserved in Chieri, Italy. The cords worn to-day are fashioned after this original one. Fr. Uberti, O. P., in 1580, by way of devotion to the Angelic Doctor, was the first to make



Saint Thomas Girded

these cords. Later, Fr. Francis Deurwerders, O. P., banded together all those who wore them. The Master General, Fr. Candidus, O. P., then approved the society which was extended by the Dominican Pope, Benedict XIII. To aid in its extension he granted indulgences to every one who, as a member of the Angelic Warfare, wore the blessed cord of St. Thomas. Regarding the graces accorded from the wearing of this cord, the rector of a Jesuit college at Vercelli, Italy, in 1644, is recorded as having said that: "Whole volumes could be filled with the favors that have flowed from the girdle of Saint Thomas, and I know of graces bestowed on persons of all ages and both sexes that could be attributed to his intercession." To it Saint Aloysius, that beau-

tiful youth of purity, ascribed his own love of that Christ-like virtue. Surely the warfare of which it is an emblem should be furthered among all, but especially among youths and those pledged to chastity.

If passionate youth light that fire-brand from the flame of Christ's Sacred Heart it will, besides warding off the devil, protect them from the siren call of the world by developing in their hearts a correct, Christian estimate of all things. While, as has already been said, devotion to the Sacred Heart has been more a private affair in the Dominican family, nevertheless the Order is recorded as having practised it from its earliest days, years before Blessed Margaret Mary received the command to inaugurate it as a general devotion. The Dominicans are said to have taken it up from the time Saint Catherine of Siena, in one of her visions, exchanged her heart with her Beloved's Sacred Heart. It was our Master General, Pere Jandel, too, says one Dominican writer, who submitted for the approval of Pius IX the vow made by the French nation to erect a basilica in honor of the Sacred Heart. It was in the Dominican Convent of Poitiers that the suggestion to make this vow was first proposed. What a different world this would be if

the pure love underlying this act of devotion would become the world's motive-power!

Undoubtedly one of the greatest aids to the development of this love of God is the Holy Name Society. The devotion for which it stands has been intimately connected with the Order during the seven hundred years of its existence. Thus, St. Dominic, on his journeys, chanted the "Jesu nostra redemptio" by way of devotion to the Holy Name. And the fact of Innocent VIII, in 1491, having granted through the Dominicans an indulgence of five years and five quarantines for adding "Jesus" to the Angelical Salutation in reciting the Rosary, very likely was due to St. Dominic's habit of adding the Holy Name to the Hail Mary. After the Second Council of Lyons, in 1274, Gregory X officially commanded the Dominicans, through the then Master General, John of Vercelles, to preach and propagate the Holy Name devotion. It did not take organized form, however, until 1432 when the first Holy Name Society was established in Portugal by Bishop Diaz, O. P. The society established by Fr. Diego, O. P., of Victoria, in the next century was affiliated to Bishop Diaz's confraternity by Pius IV on April 5, 1564. To establish canonically a Holy Name society the Master General of the Order must authorize its erection; furthermore, in every Dominican church and convent an altar is dedicated to the Holy Name, and the second Sunday of every month is devoted, by procession and special prayers, to the honoring of that Name. So that the Holy Name is essentially a Dominican devotion.



Blessed Henry Suso
(The Holy Name)

It is likewise a man's devotion. "The Name above all other names," the Christian principles of law and order, the cleanness of speech, the uprightness of life man, by his license, had heretofore derided, calumniated, and endeavored to banish are now, as a member of the Holy Name society, protected and upheld by him. This society, as all well know, stands for clean, reverend speech. But this is but the external manifestation of the internal man. The true Holy Name man, by reason of the principles and few simple regulations he follows, is of stalwart character, clinging to God's law, abiding in its righteousness, revering His Holy Name. His devotion to It is not limited to the regular meetings and Communion of the society. He, by his manly, God-fearing life, daily exerts his power—silent, perhaps, but nevertheless effective—for good over those with whom he comes in contact. He is in truth a lay-apostle. As a devotee of the Holy Name he is daily given splendid opportunities to show of what stuff he is made. Because it is so practical is it a man's devotion. And for the same reason it is that this

devotion is of such importance to-day. It is most opportune because it makes Christianity a real live power. And the world is sadly waking to the realization that what it needs badly and imperatively is practical Christianity.

The only way to have practical Christianity is to become united to its source—"Christ, the Son of the Living God." And what better way is there of approaching Him than that by which He came to us—His Immaculate Mother. Is she not the "gate of heaven"? Do we not look to her as the "refuge of sinners"? But these with all her other titles of glory are united in her most familiar one—"Queen of the Most Holy Rosary." For that title comprehends the whole mystery of the Incarnation. In meditating on the various phases of this august mystery, while reciting the Rosary, we see the "Virgin most faithful," the "Mother of God," the "Queen of angels." Under these different aspects she reveals to us the fruit of her womb—Christ Jesus. Indeed, in her Rosary she hastens, as she did to St. Elizabeth, to bring us Christ that He may purify our souls and make our wills one with His.

This devotion to the Mother of God has been distinctive of the Order of St. Dominic. In the age of chivalry St. Dominic was Our Lady's knight. She herself, as we firmly believe in accordance with a tradition confirmed by many Popes and especially Leo XIII, gave to him the sword which was to cut down heresy and open men's hearts to the knowledge and love of God. When, owing to the many troubles in the Church in the centuries immediately following, and general laxity of its members this Rosary devotion had practically disappeared, Our Lady again appeared to a Dominican, Alan de la Roche, and commanded him to revive this form of devotion to her. Since then the Rosary has gained a tremendous hold on the faithful, probably being the most popular devotion in the Church. So that to-day the Rosary Confraternity—permission to erect which must come from the Master-General of the Order—is found in practically every ordinary parish. Young and old, Pope and peasant, cling to the great treasure St. Dominic left for the benefit of mankind in the hands of his children. No doubt many learned to love this devotion through the good old custom of gathering the family every night to recite Mary's Psalter. It is the sword that St. Dominic used against an evil that threatened the home. And it is the same weapon we must wield to-day if we want to protect, conserve and spread the home's good influence.

Now that the world is sorrowing over the great war, meditation on the second part of the Most Holy Rosary would be beneficial, especially to those who have passed life's meridian and think they ought to go down to the grave in peace. By thus meditating on the Passion great fruit would come of their trials, even as it has in the case of the Dominican blessed. Devotion to the Passion has been one of their distinguishing characteristics. All the devoted children of St. Dominic know well how tenderly he loved this devotion. His great austerities could have had no other source. The Angelic Doctor attributed his great light to this greatest of books—the crucifix. St. Catherine of Siena had, we might say, a passion for the Passion. How signally favored by heaven she was for this is one of her greatest glories. The frightful penances Blessed Henry Suso inflicted on himself from this

same devotion. They were all epitomized in the nail-studded cross on which he slept. And right here in our own America, a Rose blossomed from this Tree of life. She daily carried through her garden by way of —



The Rosary Group

devotion to the Passion a cross. It was this same love of the Crucified which caused our great Lacordaire to suspend himself one Good Friday for three hours upon a cross that he might taste its suffering. Many more could be added to these did space permit; for it is no exaggera-

tion to say that it is an exception, when we do not read in the lives of our blessed that this was their special devotion.

Undoubtedly the best place for men to learn to bring the strengthening, consoling graces of the Passion into their lives is where St. Dominic did—before the Tabernacle. If they go there in their temptations and trials, their joys and sorrows, He, Who is crucified on that altar every day for them, will Himself teach them the truth of His words: "My yoke is sweet and My burden light." There will they, by partaking of the "Bread of Life," gain strength to continue in uprightness of heart and steadfastness of purpose. And by means of the beautiful Dominican custom of conducting every week Holy Hour devotions, they will foster Christ's Friendship. When, having persevered in His Friendship and having reached the last age of all—"sans teeth, sans eyes, sans everything"—they are about to start on the last, long journey, He will come and be with them on the way. Following Christ they will enter the kingdom of peace.

For the "work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever. And My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places" (Isa. xxxii, 17, 18). The great, opportune means of attaining the righteousness which begets this peace are these Dominican devotions, all of which center about the tabernacle. It is significant that a Eucharistic devotion starts the child on life's journey and terminates the man's three score and ten. "All other forms of devotion," as said Leo XIII in his encyclical on the Holy Eucharist, "whatsoever they be, lead up to it, and in it find their point of rest." Surely, this is most worthy of our greatest efforts to foster and develop. God, to turn the Hebrews away from the flesh-pots of Egypt for which they longed, sent them food from heaven. We, too, must be drawn from carnal, worldly longings. "It is a lamentable thing," wrote Leo XIII in the same letter, "that so many are sunk in oblivion of the divine Majesty and of His favors, and in particular of the salvation wrought for us by Christ. Now a remedy must be found for this wickedness on the one hand, and this sloth on the other in general increase among the faithful of fervent devotion towards the Eucharistic Sacrifice, than which nothing can give greater honor, nothing be more pleasing to God."

To whom belongs the honor, on whom reposes the obligation of furthering this devotion of devotions except the Order to which the faithful owe so much they now enjoy with regard to the Blessed Eucharist. It was the Order's first cardinal, Hugh of St. Cher, who by his persevering defence of St. Juliana and with the assistance of the archdeacon James Pantaleone, later Urban IV, to whom we owe the feast of Corpus Christi. He, as Bishop of Liege, ordered its observance in his diocese; and in 1252, when he returned to that district as Papal Legate, he extended the feast's observance to twenty-seven other dioceses. In 1264, his former companion in the fight for it, as Urban IV, made Corpus Christi a feast for the universal Church. He also commissioned St. Thomas Aquinas to write the office for the feast. The rise of the Eucharistic novena now made preceding this feast is said

to be due to the same Dominican nun to whose efforts Leo XIII's encyclical on the Most Holy Eucharist (*Mirae Caritatis*, May 28, 1902) is attributed. It would not be at all surprising if we should learn she belonged to the Perpetual Adoration sisterhood. The first such sisterhood was founded by a Dominican, Fr. Anthony Le Quien, in 1630, and his rules for it approved by Innocent XII.

Moreover, the Forty Hours' Devotion, which was spread to the entire world by the Dominican, Pius V, was the natural outgrowth of another great Eucharistic movement on the part of his Order. This is the Confraternity of the Most Blessed Sacrament. It was founded at the Minerva by Fr. Dominic Stella, O. P. Paul III, on November 30,



Last Communion of Joan of Arc

1539, approved this new organization, which Paul IV raised to the dignity of an archconfraternity. The wish of Innocent XI that the confraternity—which wherever canonically erected was by that very fact affiliated with the archconfraternity and partook of its privileges—be established in every parish has, during the intervening centuries, come nearer and nearer its realization. That the confraternity might be in every parish he did away with the former legislation forbidding its erection in more than one parish in a city or within a locality of a radius of three miles. To-day, to aid still more in the spread of the Eucharistic devotion, each bishop has the authority to erect in every parish the Confraternity of the Blessed Sacrament. God hasten the day

when by its influence we shall have converted this materialistic age into a Eucharistic age!

Then shall we be able to say that we have progressed. For by means of these fundamental devotions, all converging towards the Eucharist, we shall become more and more united with Him Who is the Ideal whence we all tend. A progress that has not this as its goal is no progress. It defeats its own end—the happiness of man. For the world's history seems to show that as the material progress of which we boast becomes more pronounced the more restless and unhappy are the people. Though God has been the source of this progress, they have lost sight of Him because they have veiled their eyes with the very matter He desires should manifest to them more clearly His Infinite and Adorable Self. They have felt the need of a God; and have made for their adoration a golden calf. Moses broke his ungrateful people's idol. Why do we not destroy ours? Instead of consecrating our hearts to Mammon, let us offer to God, who really has "led us out of the land of Egypt" into this promised land of twentieth-century greatness; look towards Him as the end to which we must progress; and to attain It cultivate the great devotions which the Friars Preachers hold out for man's advancement towards the "divine Exemplar of perfect manhood."

—**Brother Clement, O. P.**

A DOMINICAN'S PRAYER

Thou mighty lover of the Crucified,
In poverty and pain to Christ allied,
Thy children teach to spurn ambition's fame,
And choose the Crimson Cross for His sweet Name.

Christ-like the Father's Will was ever thine,
And quaffed, like Him, submission's myrrhic wine,
Do thou our souls to Christ's sweet yoke subdue,
Inflame our hearts to suffer and to do.

The charity of Christ engulfed thy soul
And urged thee on to seek the martyr's goal.
Thy children grant in some degree to feel
The mighty fire of apostolic zeal.

—**Brother Cyprian, O. P.**

THE SPIRIT OF THE ORDER

EVERY religious society into which God has breathed the spirit of life manifests its own peculiar characteristics. These are determined by the spirit of the institution, the spirit in its turn reflecting the ideal toward which the efforts of the society should be directed. The degree in which the ideal is kept living and unchanged determines the endurance of the society's spirit. In a word, the nobility and realization of an institution's ideal are the test of its dignity and vitality.

That the ideal of Saint Dominic has lived in his Order is certain, for at the close of seven hundred years of mingled suffering, labor, and



Saint Peter Martyr—Angelico

prosperity, the Order of Friars Preachers lives in the pristine vigor of its youth. With its spirit ardent and uncorrupted, it confidently fulfils its mission, as it has been fulfilling it since the day of its birth, because it has never altered nor lowered, nor disregarded the ideal which its Founder set, like a pillar of light, before its advance into the future.

Saint Dominic saw far when seven centuries ago, with his little band of followers, he laid the foundation of the Dominican organization. By virtue of his experience and knowledge in things human and divine, he perceived an urgent need in the world for an Order of a type hitherto unknown among the religious foundations of the Church. He answered that need, and provided for the shifting needs of time by giv-

ing to his new Order a form possessed of a flexibility which, without affecting the essential characteristics of the organization, could mould itself into harmony with the movements of future ages.

Many of the elements incorporated in the new Order, Saint Dominic gathered from various sources, but the form and manner in which he combined them into a practical and harmonious whole, and the ideal by which he cemented them, were originally his conception. His Order has preserved the distinctive features which he gave it: the substantial union of clerical, monastic, and apostolic elements; the com-



A Dominican Study

plete ordination of every factor to the dissemination of Truth through the activities of teaching and preaching; and the elective system and representative legislation. These features have endured in their original setting through the years of seventy decades, and through storms of persecution and upheavals of society, which either wrecked its fellow travelers or occasioned reorganization and numerous divisions in their households.



Novitiate Chapel
House of Studies



Chapel
House of Studies

These, then, reveal a most remarkable characteristic in the Order of Friars Preachers: its essential individuality amid the variety of its works; its cohesive resistance under the pressure of external disintegrating factors; its power of steady endurance when surrounded by the penetrating spirit of revolution in the social and political world. Nothing could be more indicative of the approving and watchful eye of Divine Providence; of the unifying effect of a seven century struggle to realize the ideal conceived by Saint Dominic.

Most patent evidence of the sanctity of this ideal is the great number of spiritual children, renowned throughout Christendom because of their holy lives, their learning and apostolic labors, to whom Saint Dominic's Order has given birth. From its bosom star after star has flashed to take its place in the Heavens, until a galaxy of saintly Dominican lights, whose lustre shall never dim, encircled the spiritual Kingdom. They have done much to fulfill the prophetic words, given in the confirmation of the Order by Honorius III, that the Friars of the new Order were to be "the true lights of the world."

It is characteristic of the Dominican ideal, that those who have most perfectly realized it in their lives as a body, belong to no particular class of laborers in the Vineyard, but to all classes: saintly apologists, missionaries and reformers of society, fearless in their burning zeal for the Faith and in their love for souls; saintly mystics and ascetics, prostrate at the Fount of Divine Wisdom, and joying to suffer with the Saviour for the sins of the world; saintly scientists, philosophers, and theologians, tireless in their quest of truth and in their noble efforts to

make Truth known; saintly servants of the humble and the weak, offering up their lives to help men to be happy; saintly counsellors and confessors to the princes of the earth, devoted to the cause of God and His people; saintly musicians, sculptors, and painters, contrasting by means of their masterly art the ugliness and penalty of vice with the beauty and reward of virtue; and all powerful apostles, profound mystics, brilliant Doctors, stern ascetics, ardent artists—converging in a mighty stream of holy effort with a single purpose: the preaching and teaching of truth by every legitimate means for the salvation of souls.

Great and holy indeed must be the ideal which after seven hundred years still binds in a solid unity every portion of the body to which it first gave vitality; great and holy the ideal in which every limb has been so firmly set that after ages of prosperity and adversity there are no detached branches; great and holy the ideal that can maintain, as an harmonious and substantial whole, a dual nature—contemplative and active—unchanged for seven centuries, and thus render two forces a source of doubled strength in the pursuit of truth for the enlightenment and salvation of men; great and holy the ideal that has borne such an abundance of fruit in every realm of saintly life.

As we look back over that great army of Saint Dominic's followers, and ask of its halo-crowned leaders the reason, we see every arm raise in one direction, and every index point to one Figure. It is the figure of the Christ, living, suffering, dying, to teach man the Eternal Truths of supernatural religion—to teach man the way to eternal happiness. This then is the Dominican ideal. It is the vivifying, unifying, sanctifying principle of every phase of Dominican life. It is the key to the



The Belfry
House of Studies



The Cloister Garth
House of Studies

Dominican mind and heart. It is the goal of its spirit. Between spirit and ideal there exists an unique conformity. Hence the indissoluble concord of Saint Dominic's organization; for as was said this conformity is essential.

Since then the ideal of the Dominican Order is Christ, the Teacher of Truth, it is not surprising that its spirit is intellectual. To a certain extent, it is true, it is both penitential and emotive; but both these phases are controlled, dominated by the intellectual spirit of the Order in such a manner that they cannot impede concerted effort in the direction of the Order's supreme object, the salvation of souls. In other words, these two elements of religious life—physical austerities and ex-

ternal worship—are tempered to a degree that renders them effective aids to the attainment of that object.

The originality of Saint Dominic's plan, probably more than in anything else, consists in the proportion and quality in which were blended these various principles of a contemplative and active life. The older religious Orders aimed almost exclusively at contemplation and monastic observance. More modern foundations have occupied themselves principally with the active life. In Saint Dominic's plan the contemplative and monastic life was made essential to active labor among God's children. The dependence is mutual. The one is so necessary to the other, that were they to be separated, or their relation altered by undue intensifying of the one to the weakening of the other, the



The Cloister
House of Studies

Dominican spirit would be jeopardized. A brief word concerning the inner life of the Friar Preacher may serve to give an idea of this relation between contemplation and activity.

Saint Dominic built his institution upon the foundation of Christ's instructions to the Apostles; and he modelled its life upon the life of Christ Himself, Who so often sought prolonged solitude and prayer in the midst of His labors among men. The Man of God wished his followers to imitate that Life as perfectly as is possible to man's imperfect nature. They were to give a great part of their lives therefore to prayer and study, that they might go teach truth to all—mighty and weak, rich and poor, learned and ignorant, just man and sinner.

Among the most effective means by which the Friar Preacher is fitted for this work are the vows by which he binds himself to observe the evangelical counsels. By these vows he solemnly promises God to

practice until death poverty, chastity and obedience. He voluntarily embraces poverty and chastity, that his heart may be wholly detached and pure, and thus more responsive to the manifold graces with which God will constantly visit his soul; and, moreover, that he may be the more free to devote every effort of his life to the work to which his Master has called him. But this is not all. He makes his sacrifices complete, a holocaust. He surrenders his will, than which there is no faculty dearer to human self-love, into the hands of his superiors. Though his gift is great, his gain is greater, for he is now certain, that by obeying the commands of those whom God, in a special manner, has set over him, he shall in all things accomplish God's Holy Will and thus unite himself with the ideal of his Order. To obey them in simplicity of heart is to obey Christ (Eph. 6, 5).

To aid the Friar Preacher in the attainment of the spiritual perfection, for which by his vows he is bound to strive, there were added certain practices of personal mortification, such as abstinence throughout the entire year, the long fast extending from the Feast of the Holy Cross (Sept. 14) to Easter Sunday, the rule of silence, the night Office, watching, and the like. All practice of austerity and monastic observance, however, was to be made conducive to study and preaching. Hence the Dominican Constitution provides for individual dispensations, whenever the superior may see fit, and "especially when it is a question of things which may interfere with study, preaching, or the salvation of souls." This protection and enhancement, by faculty of dispensation, of the supreme aim of the Order gives a characteristic touch to the phase of monastic life which Saint Dominic linked to apostolic activity. It should be noted, however, that in the case of contemplation and study there was to be no dispensation, because prayer and the acquirement of knowledge are fundamental among the constituents of the inner life of the Friar Preacher.

Many of the regulations which affect the religious observances of the Order, as the one establishing that the Rule does not bind under sin, or the one regulating the choral duty, which provides that the Divine Office be chanted "reverently, yet quickly, so that the more time may be spent in study," must have sounded strange, coming as they



Chapel
House of Studies

did in the thirteenth century during the golden age of the purely monastic and contemplative Orders.

By far more strange, however, must have appeared the Dominican plan of government, based upon democratical principles at a period when birth and rank commanded every office and dignity in the state and strongly influenced the minds of the people. A notion of the spirit of the Dominican Order cannot be had without taking into consideration this system of government, unique in the harmonic interaction of monarchical and democratical factors; for it gives to the Dominican spirit another distinctive feature. It must suffice, however, since space will not permit an explanation of the application of these principles by Saint Dominic, to say that the Dominican organization has maintained from the days of Saint Dominic himself a popular elective system and representative legislation which were formed perhaps some five hundred years in advance of their time; and that the Constitution of the Order of Friar Preachers is recognized to-day as an unexcelled expression of well balanced government, and as a model of legal nicety and clearness.

The precision with which these Constitutions direct every phase of the Friar Preacher's life to contemplation and study in preparation for preaching and teaching is indicative of the spirit of the Order, and has given to the Order its intellectual atmosphere and renown. It is this characteristic of intellectuality to which the spirit of the Dominican Order is perhaps most frequently referred. And rightly so. For its intellect has been manifested so prominently in the lives of most of its saints that the great, loving heart which actuates all and sustains the Order's life is sometimes overlooked. The Dominican Order has a heart, ample and ardent. Without it, there could have been no mission; but like the dry bed of a stream that never flowed, it had been formed but useless. For the Christian, reason controls emotion; and at the same time the advance in knowledge, if it be legitimate knowledge, intensifies love. And because the intellect of Saint Dominic's Order is, as was the intellect of the Saint himself, so strongly developed, its affections are powerful and universal. Who can read its history without realizing something of the intense influence which the Dominican heart has had during seven hundred years in helping to make men happier? Who can study the lives of its Saints, weeping, laboring, suffering, dying, to save men from sin and lead them to God, without perceiving how the Dominican heart has bled and sacrificed itself in its love of God and man? Who can be witness to the beauty, piety, and solemnity of its ritual, without feeling how the Dominican heart has striven to express its sentiments of praise, love, and adoration?

But were all said that were possible to be said on the ideal and spirit of Saint Dominic's Order, it must remain but an attempt far from being adequate or worthy of the subject. Who can picture, even with brush and pigments, a soul? There is perhaps no better way to obtain an idea of what the ideal and spirit of the Dominican Order is than by becoming acquainted, through reading their lives, with its Founder and the Saints who were formed in its household; for their lives are the nearest comprehensible expression ever given to the Dominican spirit.

—Brother Basil, O. P.

THE DOMINICANS OF TO-DAY

THE Dominican Order, historians tell us, was a grand old institution and did a wonderful amount of good, but like other medieval organizations its days of usefulness are over and at the present time it is but a stumbling-block to the wheels of progress, a poor decayed society glorying in the past.

Part of this statement is true. The Dominican Order does glory in the past and not without good reason, for what organization nourished during seven centuries with the sweat and blood of confessors, virgins and martyrs and bearing on its calendar the names of fourteen saints and hundreds of blessed would not be proud and happy to recount the past? To say, however, that its days of usefulness are over is another proposition and one which we not only positively refuse to admit, but which we intend to prove libelous by quoting a few modern examples.

In the first place when St. Dominic drew up the Constitutions of the Order his gaze was directed far beyond his own age, for no one realized better than he, what truth there is in those words of the pagan author, "Times change and we change with them." Accordingly he gave to the Rule an elasticity which rendered it adaptable to all times and all peoples, so that the Friar Preacher of the twentieth century would be just as useful as his brother who preached and labored when the Order was in its infancy.

How well the Holy Founder's plan succeeded the history of seven hundred years has proved, and although we are now far removed from those picturesque medieval days when the Jacobins of France and the Black Friars of England shed glory on the Dominican name, still their successors are preaching and teaching with as much success and zeal as their forefathers did when Paris, Bologna and Oxford were the intellectual centers of the civilized world. "Oaks and monks," says Lacordaire, "are immortal."

But to come more directly to the task at hand, we cannot do better than commence by stating that the present Supreme Pontiff, Benedict XV, himself a member of the same family which venerates among its own, Blessed Anthony della Chiesa of our Order, has ever considered the Friars Preachers as constituting one of the most active and successful religious organizations in the Church. So sincere, indeed, is his love for the Order, that while yet Archbishop of Bologna, the city where repose the venerated remains of Saint Dominic, he publicly received at the Holy Patriarch's tomb the white scapular of the Third Order. Upon his accession to the papal throne, about a year and a half ago, he declined to appoint a Cardinal-Protector for the Order, choosing rather to assume personally the protectorate of the sons and daughters of St. Dominic. Finally, like his venerable predecessor Pius X, he cherishes the greatest esteem and affection for our saintly Master General, the Most Rev. Hyacinth Maria Cormier.

This venerable religious, who entered the Order shortly after his ordination as a secular priest in 1856, has ever been one of the most zeal-

ous and devoted workers in the Dominican vineyard; for after holding many minor positions in the Order he finally reorganized the French Province of Toulouse, acting as its Prior Provincial for thirteen consecutive years. Called to Rome in 1893 as socius or companion to the Father General, he so well displayed his business abilities that after a short time the important position of Procurator General was entrusted to him. In 1904 when the Capitular Fathers assembled at Viterbo, Italy, to elect a Master General, their choice fell upon Pere Cormier, in whom every one recognized those qualities which would render him a fitting successor of St. Dominic. That they were not mistaken these dozen years have proved, for the venerable priest, although well advanced in years and continually hampered by ill health, has not only distinguished himself as a capable superior, but above all has given us the example of a truly saintly life.

Father Cormier's predecessor, the Most Reverend Andrew Frühwirth, was not permitted, upon his retirement from office, to enjoy once again the peace and quiet of his cloistered Austrian home, for his ability as a diplomat having come to the knowledge of higher superiors, was soon called into use. Accordingly the Most Reverend Father was consecrated titular Archbishop of Heraclia on October 31, 1907, and immediately sent as Papal Nuncio to the court of Bavaria. His labors in this delicate position have always been crowned with the greatest success, and the esteem in which he is held by the Prince Regent was manifested in 1913 when the latter decorated him with the Grand Cross of the Order of the Crown.

Another celebrated son of the Austrian Province is the Very Rev. Thomas Esser, a religious whose peculiar duties at the Papal Court have created for him a score of acquaintances extending over almost every part of the Catholic world. Father Esser labored successfully for a number of years as a secular priest in his own land, and it was only after forming an intimate acquaintance with Archbishop, then Father Frühwirth, that he decided to become a Dominican. Accordingly he repaired to the Austrian novitiate of the Order at Gratz for the usual



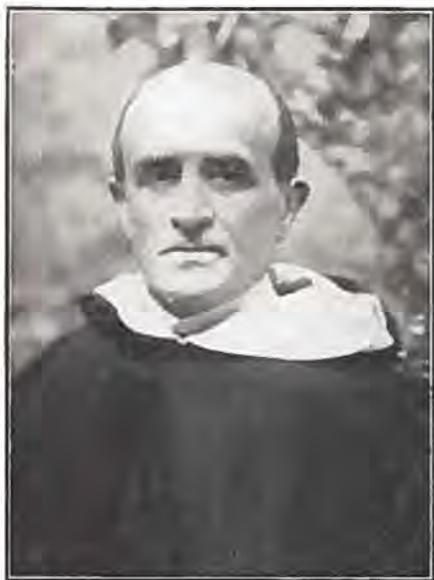
His Eminence Cardinal Frühwirth
(Created Cardinal December 6, 1915)

year of probation, emerging from thence to accept a professorial chair at Fribourg University. Later on his activities were transferred to Maynooth College in Ireland, where he became justly celebrated for his profound theological learning. It cannot be said, however, that Father Esser's sphere of usefulness is limited to the lecture hall, for his rare diplomatic ability coupled with a remarkable knowledge of modern languages led to his appointment by the late Pope Leo XIII as secretary of the Congregation of the Index, and it is in this position that the Reverend Father has earned that reputation which has made him so prominent in many lands.

Mgr. Boggiani is an Italian Dominican of more than ordinary prominence, having been at one time Apostolic Delegate to the Republic of

Mexico. In his own land he is known as a prelate whose zeal and fearlessness in the cause of truth have often led him into serious difficulties with the enemies of the Church, for the good Bishop bears to this day a scar on his forehead which he received during one of these anti-religious riots in the south of Italy, where he was often sent by the late Pius X as an inspector of the diocesan seminaries. He was also secretary of the conclave which elected Benedict XV Pope.

Still another Friar Preacher whose prominence in Roman ecclesiastical affairs has extended his name and fame far beyond the confines of his own Order is the Very Rev. Albert Lepidi. This erudite Italian priest, who is not only regarded as one of the great-



**Very Rev. Alberto Lepidi, O.P., S.T.M.,
Master of the Sacred Palace**

est Thomistic students of the present day, but who has also compiled many learned treatises on philosophical and scientific subjects, holds at the present time the office of Master of the Sacred Palace. This important post, which since the days of Saint Dominic has been entrusted to the Friars Preachers, has often been in the hands of very illustrious men, not the least famous of whom was the late Father Henry Denifle, justly celebrated as one of the greatest intellectual luminaries of the last century. Now, it is a significant fact that Father Lepidi, who succeeded to the post after Denifle's death in 1905, has acquitted himself of his difficult task with a success equal to that of his renowned predecessor, so that to-day the name Alberto Lepidi is almost as universally known as was

that of Enrico Denifle. Moreover, although occupying as he does one of the most important positions in the Papal household, Father Albert lives with that quiet simplicity that is characteristic of the true Dominican. His apartments in the Vatican Palace, we are told, are as poor and simple as the cell of the simplest lay-brother.

Three other Dominicans of the Eternal City whose connections have brought their names into prominence are Fathers Desqueyroux, Horn and Hugon. The first of these, the Very Rev. Henry Maria Desqueyroux, is a member of the Lyonese Province and has long been prominently connected with the affairs of his Order, for besides holding the trustworthy position of Procurator General, he has won the reputation of being a real religious, zealous for true Dominican observance, and on



Cloister of the Angelico, Rome

this account has several times been entrusted with the visitations of various provinces of the Order. It was in this capacity he came to America a few years ago. During the past year the Very Rev. Father celebrated the golden jubilee of his religious profession.

Father Gabriel Horn is a member of the American Province of Saint Joseph, and was born in Brooklyn, N. Y. He entered the Dominican Order at old St. Rose Convent near Springfield, Ky., pronouncing his vows there on January 15, 1895. Having been sent to Europe to pursue his theological studies the remarkable talents of the young religious soon attracted the attention of Father Andrew Frühwirth, then Master General, so that scarcely had he completed his studies and been admitted to the degree of Lector of Sacred Theology than he was placed

on the Commission intrusted with the monumental work of editing the Leonine Edition of the works of Saint Thomas. When the Collegio Angelico was opened by Father Cormier, in 1910, it was the American priest who became its first Prior. Since that time Father Gabriel has resided in this house and is at present Companion to the Father General. Some time ago he was honored with the titles of Master of Sacred Theology and Titular Provincial of Lithuania.

The last named in this trio can by no means be considered the least, for in all Dominican Houses of Study as well as in many seminaries the

name of Father Edward Hugon is written in large characters. The reason for this prominence may be ascribed to the fact that the learned Father has given many contributions to the philosophical and scientific world, not the least of which is his complete text-book of philosophy in seven volumes. This work, in use all over the Catholic world, has not only been an invaluable aid to the students of the Dominican Order, but in this modern day, when so many superficial philosophical systems abound, forms a concise, straightforward exposition of the sound principles of scholasticism.

While speaking of the intellectual work of the Order, we must not neglect to mention two Dominican friars who are among the faculty of Fribourg University and whose fame as professors has rendered their names familiar in the university life of two continents.



V. Rev. Albert M. Weiss, O. P., S. T. M.

Father Albert Maria Weiss was born at Indersdorf, Bavaria, on April 22, 1844, and at nine years of age studied in Munich under the Benedictine Fathers. In 1861 he entered Munich University following a course in historical, oriental and theological studies. From thence he betook himself to the seminary at Freising where on July 27, 1867, he was ordained priest. Four years later he became a professor of theology at the same institution which position he retained till his entry into the Dominican Order at Gratz, in Austria, five years later. In 1878 Father Weiss, now a full fledged Dominican, began a series of Lenten

sermons at Munich, which in course of time resulted in his great work entitled "Apologie des Christentums." Twenty-five years ago, in company with two other Dominican Fathers, Berthier and Kennedy, he went to the newly opened University of Fribourg, and since that time has devoted most of his attention to professorial duties in the Swiss University. On the death of the celebrated Father Denifle, O. P., the task of completing the monumental work on Luther and Lutheranism devolved upon Father Albert, who not only acquitted himself of the task by the publication of the second volume, but also prepared another work entitled "Lutherpsychologie" and the "Lebens und Gewissensfragen der Gegenwart."

Father Weiss' equally celebrated confrere, Father Mandonnet, who has also been connected with Fribourg University for many years, en-



St. Stephen's Biblical School, Jerusalem

joys a popularity which has spread far beyond the student body, so that the intellectually elite of that learned center are proud and happy to call him their friend. True to his Dominican ideals, Pere Mandonnet has ever devoted himself to preaching, and his annual sermon at Fribourg Cathedral is eagerly looked forward to by the whole city. Over and above all this the great professor has produced many learned works, among which his "Sigere de Brabant" is probably the most celebrated, and was crowned a few years ago by the French Academy. In these two volumes Father Mandonnet has not only treated in a thorough manner the works of this celebrated Latin Averroist, but has also given us a detailed description of the teaching and personality of the Sigere himself. The entire work is of the greatest importance to those stu-

dents, who are interested in the history of this corrupt Aristotelian philosophy of the Middle Ages, for the difficult subject is treated in a manner worthy of one who may well be considered as the greatest living authority on the intellectual renaissance of the thirteenth century.

Father Mandonnet's own Order regards him as an historian of no small merit, for among his many smaller publications we frequently come across Dominican historical brochures, one of which "Dominicans and the Discovery of America" is at the present time being done into English.

A few words may not be inopportune here regarding the Biblical School in Jerusalem. Before the war it had a brilliant galaxy of professors, among whom were Pere Lagrange, Consultor of the Biblical Commission; Pere Jansen, Orientalist; Pere Vincent, Palestinianographer; Pere Dhorme, Assyriologist; Pere Abel, Egyptologist. The war, however, has interrupted the work of the school, and St. Stephen's Convent is now being used as a barracks. Father Donmeth, an Arabian, and two lay-brothers have remained there to guard it. All the other Fathers, with the exception of Pere Lagrange and Pere Genier, are doing hospital service in the French army. Pere Abel has been wounded but not seriously. Pere Lagrange is doing active work preaching.



Very Rev. Ceslaus Rutten, O. P.

We could go on mentioning other branches of sacred learning and many other eminent Dominicans, but since time and space prohibit their individual treatment, we must content ourselves with the mere statement that the Order of Preachers in the twentieth century is not to be found wanting in affairs intellectual. In many a lecture hall the white habit is to be seen, and numerous are the learned volumes from Dominican pens. This activity is not confined to Europe alone, for in our own Catholic University at Washington, D. C., the Very Reverend

D. J. Kennedy holds the chair of Sacramental Theology; while in the far off islands of the Pacific it is the Sons of Saint Dominic who successfully maintain the great and thriving University of Saint Thomas at Manila.

Here we might mention that since the foundation of the Foreign Missionary Seminary at Ossining, N. Y., the Dominican Fathers of the Province of St. Joseph have in a peculiar way given their whole-hearted support to this great and deserving work, and the apostolic spirit, ever a chief trait of the Order, is manifested to-day in the presence of Maryknoll of two professors wearing the habit of the Friars Preachers.

This introduces us to the fact that the Dominicans are not only scholars and teachers but essentially Friars Preachers. The great pulpit of Christendom, that of Notre Dame in Paris, has been held for many years by the Dominican, Pere Janvier. What memories that pulpit recalls of Lacordaire, of Monsabre, of Ollivier, of Etourneau! Monsabre had preached there for twenty years. His great work was "The Exposition of Catholic Dogma." When these conferences were completed an invitation was extended him to expound the Moral Theology, but he considered his age too far advanced, being already sixty-five, and his strength insufficient for such an extensive subject. This great task has fallen upon his friend and disciple, Pere Janvier, who has been very successful in accomplishing it. For although not exceptionally strong of body, yet Pere Janvier's power of mind quite captivates his audience, while his articulative qualities make the conferences heard throughout the cathedral.

France, however, is not the only country where Dominicans grace prominent pulpits. Germany still remembers its Father Krotz, and Ireland listens to the voices of worthy successors of Father Tom Burke. In England Dominican traditions are being well upheld. Father McNabb, so widely known among Americans, has been delivering numerous lectures for the relief of the Belgian sufferers. Results have proved most successful. What the Fathers in the Province of the United States are doing as regards preaching subsequent pages will show, but it may be well to speak now of the apostolic work which our brethren are carrying on in foreign missions to far countries.

To relate in detail these labors would be a task too long to undertake, so that our readers will have to be content with the mere mention of one or two of the more important foreign mission stations which are now engaging the attention and energy of Dominican Apostles.

To begin with the Order of Preachers for nearly three centuries has been actively engaged in mission work in China, and to-day the Province of Fukien, covering some 41,000 square miles and containing a population of nearly 30,000,000, is divided into two great ecclesiastical provinces, both under the spiritual direction of Dominican Bishops. The first of these good prelates, the Rt. Rev. Isidore Clementi, has about 5,000 souls in his charge, 185 churches or chapels and about 23 priests. His companion, Rt. Rev. Francis Aguirre, numbers his flock at 49,160, with 54 priests and 160 churches.

In Tonkin, also, the Fathers of the Order minister to the spiritual needs of the Christians, the 55,00 Catholics of Eastern Tonkin being cared for by the Rt. Rev. Bishop Arellano, O. P.

Central Tonkin whose Catholics number about 225,000 and are remarkable for their zeal and piety, have over 600 very becoming church



The Right Rev. M. G. Vuylsteke, O P., Bishop of Curacao

edifices, while the native and European clergy to the number of 114 are presided over by Rt. Rev. Peter Munagorri, O. P.

Finally it is the Dominican Bishop Velasco who has charge of the vast Northern section of this territory, and his clergy composed of some 46 priests minister to a flock of 33,000.

Not long ago another Vicariate was erected at Lang Sou, the Very Reverend Bertrand Cothonay, one time Superior of the Dominican House at Hawthorne, New York, becoming its first Prefect Apostolic.

Add to these perilous and poverty stricken missions, those successfully carried on by the Irish Province in Trinidad and by the English Friars at Grenada, not forgetting at the same time the famine swept Island of Curacao in the Dutch West Indies which is under the direction of the Rt. Reverend Gregory Vuylsteke and other members of the



**Very Rev. Fr. Shapcote, O. P., S. T. M.,
Editor of the English Translation of The Summa**

Holland Province, and we can only come to the fair conclusion that the Order has still a long way to travel before it will cease to carry on the meritorious work of evangelizing the heathen.

Nor have the activities of the Order been entirely confined to intellectual work and the maintenance of foreign missions, for although the Friar of St. Dominic is primarily a preacher and teacher, other works of charity are certainly not without his sphere; for since he has pledged himself to labor for the salvation of souls, any sort of work tending

towards this end finds a prominent place in the daily activities of the true Dominican.

This being the case, it is not at all to be wondered at that one of the most prominent workers in what we are pleased to call in modern day terminology "social service" should be a Friar Preacher; for what student given to considering the great social problem of the working-men has not heard of the Very Reverend Ceslaus Rutten, O. P., "Little White Father of the Belgian Workman." This zealous priest who before the present war was carrying on such a meritorious work in the Belgian Capital, first directed his attention to the needs of the Brussels lace workers. This movement, attended with the greatest success, led him to extend the work to all classes of laborers, so that to-day many a poor child of toil looks upon the good religious, not only as a spiritual Father, but also as a friend contributing much towards his tem-



Dominican Foreign Mission College, Rosaryville, Ponchatoula, La.

poral welfare. Before the present conflict broke out, in the days when Brussels was one of the busiest, gayest capitals of Europe, Father Rutten carried on his great work among the laboring classes, and so successful were the results obtained, that the Government officials gave it their whole-hearted support.

On our own continent, in South America, work of a similar kind is being extensively carried on by the Friars Preachers, so that we find the Brazilian members of the Order maintaining an extensive, well organized and eminently successful campaign for the physical and moral uplift of the native children, especially those in the neglected country districts. Not long ago this work, so badly needed, was commended by the Government authorities who publicly thanked the Fathers for the great good they have accomplished.

Ecuador also has felt the helping hand of the Order, and the famous Anti-Alcohol League established by the Dominicans in 1911 has con-

tributed in a marvelous degree towards bettering conditions among the natives.

The limited space which a magazine publication offers us is entirely inadequate for the proper treatment of a subject which might well fill volumes. Although we have mentioned some works of the Order, nevertheless there are many more which have to be passed over in silence. For example, we have said nothing about the large number of the Friars who are laboring in the mission fields of Europe and America, men whose labors so often carried on in a quiet unpretentious manner will never be fully appreciated; for although it is true that Dominicans like a Pere Janvier hold spell bound by their eloquence the learned audiences of Notre Dame in Paris, it is equally certain that many of the brethren are occupying the humble pulpits of poor country churches, perhaps far out on the prairie lands of North America.

Secondly, we have made no mention of the Fathers of the English Province, whose prolific pens have been the means of spreading far and wide a wealth of sound Catholic literature, and who are even engaged at the present time on the English translation of that greatest of theological works, the Summa of Saint Thomas.

Finally, it is a significant fact, and one which argues very strongly for the present thesis that out of nearly five thousand Dominic religious a large number have been taken from their cloisters in order that their talents may be employed in the episcopacy. These men, without exception, have ever proved true to the trust imposed upon them and have clearly displayed to the world that the simple Dominican Friar can, when duty requires it, take up the arduous work of a pastor of the flock of Christ.

Considering these facts we believe our readers will agree with us in saying that the Order of Preachers on this its seven hundredth anniversary has not outlived its days of usefulness, but on the contrary has gained new vigor with the years; so that the three-branched tree planted so long ago by the saintly Apostle of the Albigenses is even yet disseminating its fruit over the entire field of the Catholic Church. Again we say with Lacordaire, "oaks and monks are immortal."

—**Brother Humbert, O. P.**

THE ROSARY OF THE YEARS

Three score and ten the decades of the years,
Thy children after thee, their chaplets well do weave,
Unbroken chain retracing to that hour,
When from Her hands such treasure did receive.

Mary's Rosary—how like thy offspring's life,
Begun in joys, through sorrow's heavy hours;
To pass as Christ's, and Mary's and thy strife
To promised glories that this day are ours.

—**Brother Sadoc, O. P.**



Very Reverend Raymund Meagher, O. P., S. T. Lr., Provincial

OUR PROVINCE

NINETEEN fifteen! How significant that mere symbol of time for every Dominican! To some people it may mean but the completion of another syllable of recorded time. Still for most men and for many great nations of the world, it has been a history-making year. For a neighboring country it means a year of disgraceful anarchy and savagery, which has written the saddest and bloodiest pages of this western world's history. European annals will recall nineteen fifteen as epoch-making. For throughout that year was waged the fiercest and most destructive warfare in the memory of man; a war which spelt bloody deluge, drained resources of opulent kingdoms and republics and brought misery and suffering to millions. To our United States, a nation treasuring peace above martial glory, it means a year blessed with a blissful tranquillity and an abounding prosperity.



**Very Rev. Charles F. Christmas, O. P.,
Prior of St. Rose Convent, Springfield, Ky.**

But for Dominicans it means something more than the passing of twelve months; it means more than a period embittered by sorrow or brightened by joy. Nineteen fifteen means the happy closing of the seventh hundred cycle of the existence of the Order of Friars Preachers. And truly, what a wonderful existence it has been. Its history is one of splendid glory. The story of our founder, our saints, our miraculous spread, our ideals—all thrill the soul with a holy enthusiasm because

of the awe-inspiring and admirable spectacle it presents. Such was the past. But what of the present? Do the Dominicans of the United States, standing at the seventh century mark, present such a striking picture as their saintly predecessors? Are we of to-day adhering to those noble ideals and sacred traditions, the precious heritages of seven centuries? Let us see.



**Very Rev. John A. Hinch, O. P., P. G.,
Prior of St. Joseph's Convent, Somerset, Ohio**

THE MISSIONS

A review of the accomplishments in every field of activity in St. Joseph's Province tells us that nineteen fifteen was the brightest, busiest and best year since its foundation, over a hundred years ago.

'Twas in 1804 that the seed was planted in humble and adverse circumstances. The growth midst many trials was slow. It stands to-day a mighty yew tree. The pioneers of St. Joseph's Province were men after the mind and heart of St. Dominic. They worked unceasingly in the fields "white already to harvest." Their boundless zeal, tireless energies, innumerable and untold hardships,

their unsurpassed sacrifices and perseverance in the vineyard of the Lord has shed a brilliant lustre on the annals of missionary history in the United States. Truly did they exemplify the apostolic spirit of the Order in an eminent degree.

And the story of their worthy successors in the ministry is no less great. The Fathers of half a century ago were in a wider sense the real propagators of Dominican ideals and activities. They carried the same fiery zeal and apostolic spirit into every phase of Dominican life. They gave the Order its definite organization in this country. We of to-day

are heirs to the fruits which are the reward of the numberless struggles and sacrifices of those dauntless missionaries, heroic priests and true Dominicans. A few of them are with us to-day. May they be ever



**Very Rev. Timothy L. Crowley, O. P.,
Prior of St. Louis Bertrand's Convent, Louisville, Ky.**

loved and revered, and may we ever keep green the memory of their sturdy past.

In the mission field to-day we find the same youthful vigor, high hopes and pristine zeal that characterized their saintly forerunners. Working in a field which in the beginning embraced but a comparatively small portion of the land and now extends throughout the

greater part of the country, we find them, men imbued with the same noble ideals, steeled in the fortitude and spirit of their Holy Father, preaching everywhere Jesus Christ and Him crucified. Seeking the "sheep that are lost of the house of Israel" and also the other sheep not yet of the fold, and their finds have been great. Preaching the Sermon on the Mount in the large parishes of crowded communities and in those isolated towns, country villages and hamlets, they have won for Christ



**Very Rev. Edward G. Fitzgerald, O. P., S. T. L.,
Prior of St. Vincent Ferrer's Convent, N. Y. City**

thousands upon thousands of sinners and opened the way to the "Truth and the Life" to countless others. They go among all classes, the rich and poor, the learned and ignorant. They preach before the select city audiences of the highest culture and refinement, and to those in the rough steel mill, mining, and large manufacturing centres. The business and professional man, the artisan, the hard working mill employee, the sturdy miner, the struggling farmer, yes, and those following the thousand and one avocations of life, are the objects of their tender solicitude. Throughout the whole country,

from Cape Cod to the Rocky Mountains; from the Canadian snows to tropical Mexico; the Dominican of to-day is seen fulfilling, as the friar of old, Christ's command to His Apostles, "Go and preach." They are men who spent long years of preparation for this sacred office. And they are but putting into practice the fundamental principle of Dominican life, "*aliis tradere contemplata*." "To this end are ordained his prolonged and profound studies, daily meditations, choral exercises and general religious formation."

The report of the past year's work is a splendid testimony of their loyalty to every Dominican ideal and tradition. The work accomplished



New Church of St. Vincent Ferrer, New York City

Bertram Grosvenor Goodhue, Architect

by the three mission bands is an inspiration. The bands have headquarters at the central points of the mission fields. The Eastern band at Saint Vincent Ferrer's Convent, New York City; the Western band



**Very Rev. George I. Conlan, O. P.,
Prior of St. Dominic's Convent, Washington, D. C.**

at Holy Rosary Convent, Minneapolis, Minn., and the Southern band at Saint Louis Bertrand's Convent, Louisville, Ky. The Superiors of the bands are Rev. J. H. Healy, O. P., in the East; Rev. C. M. Thuente, O. P., in the West, and Rev. M. J. Ripple, O. P., in the South.

Numbered among the missionaries of these bands are an ex-Prior Provincial, a Master in Sacred Theology, which is the highest scholastic distinction that the Order can grant; several Lectors in Theology; others who have held the respon-

sible executive position of prior and some upon whom has been conferred the title of Preacher General. This latter title can only be attained by one after long years of successful mission work. As mission work was dearest to St. Dominic's heart, he sent his ablest followers to preach the Word of God. His Order has ever been guided by its Holy Founder in this most important activity. And Saint Joseph's Province has steadfastly clung to the same, always choosing from the best of its sons to labor on the missions. These three bands are engaged from September until June on regular mission work, and during the summer months they give retreats to nuns, and diocesan and religious priests.

From the fall of 1914 to June, 1915, the Eastern band preached to over two hundred thousand of the faithful in twenty dioceses of the East. More than two hundred thousand approached the sacred tribunal of penance and almost five hundred thousand partook of the "Bread of Life." The Fathers of this band have record of at least four hundred and forty-five converts to Catholicism. According to Dominican custom these were entrusted to the care of their pastors for instruction,

until their formal reception into the Church. Over seven thousand new members were enrolled under the banner of the Holy Name. Hundreds of others were prepared for the reception of the sacraments of penance, confirmation and Holy Eucharist. This Eastern band has been accorded the privilege of giving the mission this year in the Cathedrals of Burlington, Vt., Hartford, Conn., Baltimore, Md., and in the new Buffalo Cathedral. The band has also the unique distinction and signal honor of receiving invitations from the Augustinians and Oblate Fathers to preach missions in their parishes. Without a doubt the largest mission in the United States last year was that under Dominican auspices at the Augustinian Church in Lawrence, Mass. There were twenty-seven thousand five hundred Communion at this, which was a two-week mission.

The work of the Western band, while not reaching the totals of their confreres in the East, is none the less worthy of the heartiest commendation. The missionaries of this band are frequently called to labor in small villages and sparsely settled communities of the great Northwest where unusual self-sacrifice, unstinted devotion and tireless zeal are absolutely necessary. This band preached forty-one one-week and twelve two-week missions, six tridua, eighteen retreats and six Forty-Hour devotion services. At these fifty-four thousand seven hundred and sixty-seven approached the representatives of Christ in the confessional, one hundred and seventy-five thousand six hundred and fifty-two received their Eucharistic Lord, which speaks eloquently for the spirituality of the people among whom they labored.



Very Rev. John A. Sheil, O. P.,
Prior of Holy Rosary Convent, Minneapolis, Minn.

While the Southern band has worked under conditions more varied and adverse than are met in the East and West, the success of its labors has not been less great. Theirs, perhaps, is the most extensive territory with a rather small Catholic populace. Many of their missions are in mill and mining centers; in cotton and wheat belt communities, and in river, mountain and prairie towns. As in the West, indefatigable zeal, unlimited devotion and a genuine apostolic spirit are essential while un-

wonted hardships must be undergone.

The attendance at the missions of this band exceeded seventy-five thousand. The number of confessions totaled sixty-four thousand five hundred while one hundred and twenty-five thousand frequented Communion. The Fathers left under instruction one hundred and twenty converts to the faith. The number of new members received into the Holy Name Society was little short of three thousand.

Mgr. Duggan, rector of the Hartford Cathedral and editor of the "Catholic Transcript," under date of Nov.



Very Rev. M. A. Waldron, O. P., S. T. M.,
Prior of Immaculate Conception Convent,
Washington, D. C.

4, 1915, writes as follows concerning the mission then in progress: "The Dominican Fathers' mission at St. Joseph's Cathedral **is breaking all mission records in this city.** From the opening the attendance has been so great that overflow meetings have had to be provided for. With the upper part of the Cathedral taxed to its seating capacity, over five hundred women have been following the exercises held in the lower chapel. The discourses and instructions are remarkable for their clearness and directness. The eloquence of the missionaries is not more notable than their understanding of the soul in its struggles with trials



THE FATHERS OF THE INTERMEDIARY CHAPTER OF ST. JOSEPH'S PROVINCE, OCTOBER, 1915

Back row, left to right—V. Rev. J. A. Sheil, O. P.; V. Rev. J. A. Hinch, O. P., P. G.; V. Rev. J. R. Heffernan, O. P.; V. Rev. T. L. Crowley, O. P.; V. Rev. E. G. Fitzgerald, O. P., S. T. L.; V. Rev. G. I. Conlan, O. P. Front row—V. Rev. M. L. Heagen, O. P., S. T. L. (ex-Prov.); V. Rev. M. A. Waldron, O. P., S. T. M.; V. Rev. J. R. Meagher, O. P., S. T. L. (Provincial); V. Rev. V. F. O'Daniel, O. P., S. T. M.; V. Rev. C. F. Christmas, O. P. Absent—V. Rev. L. F. Kearney, O. P., S. T. M. (ex-Prov.); V. Rev. D. J. Kennedy, O. P., S. T. M.; V. Rev. W. D. Noon, O. P., S. T. M.

and difficulties. The people appreciate the paternal tone running throughout their sermons. It is not surprising that they should be very enthusiastic in their commendation of the preachers." What Dr. Duggan said has been reechoed by hundreds of pastors throughout the country wherever our missionaries have labored.

The statistics enumerated are but a few that might be given in recounting the labors of the missionaries of our Province. But from these some idea may be had of the great work that the Dominican Fathers are accomplishing throughout the country.

THE PASTORS' MEETING

Last January all the pastors of the Province convened at Saint Joseph's Convent, Somerset, Ohio. The Very Rev. Provincial presided.



**Very Rev. J. R. Heffernan, O. P.,
Prior of St. Antoninus Convent, Newark, N. J.**

The meeting lasted three days, sessions being held on January 26, 27, and 28. The purpose of the meeting was to discuss the various activities and works in parish life. The successes of the past have been most pleasing and gratifying. But not wishing to rest on the glory of the past, they devised plans and methods for the accomplishment of greater good during this year. They desire to make their flocks even better Christians, stauncher soldiers of Jesus Christ, more sterling children of the Church, so that Dominican parishes may be veritable

bulwarks of Christian life and that the Fathers might be of greater assistance to their Bishops in his care of souls. They sought to unify their methods, that in the future they may bring a more bountiful and blessed fruitfulness.

THE PARISHES

Saint Dominic's mission was to save souls. And in its fulfillment he utilized every legitimate means within his power. His zeal for souls, though he dreamed of a world-wide apostolate, led him to take up the

duties of parish priest in an isolated hamlet. His followers were imbued with the same spirit. It won the attention of many Pontiffs, and history tells us that these same Pontiffs gave signal proofs of their affection and good will toward these men of God who so quickly responded to every appeal and demand made upon them. History has repeated itself in our Province. The friar of to-day narrows not his field of labor to the mission work, professor's chair, or classroom. For,



The New St. Antoninus Church, Newark, N. J.

with the same readiness of the friars of old, they have answered the appeals and invitations of the representatives of Christ's Vicars in their diocesan works. Throughout the country they have been asked to assume the charge of parishes, and willingly did they answer the call. While parish work is not an essential of the Dominican vocation, the



Very Rev. Charles H. McKenna, O. P., P. G., Apostle of Rosary and Holy Name
From a life-size painting by Frederic de Henwood, D. S. A., House of Studies, Washington

Friar Preacher refuses no opportunity to unfold to the people Christ and the great truths He enunciated. In so doing they also have won the admiration of eminent prelates and the love and devotedness of



**Very Rev. L. F. Kearney, O. P., S. T. M., Ex-Provincial,
Pastor of St. Thomas Church, Zanesville, Ohio**

their flocks, and pastors, too, for the Dominicans realize that the basic principle of success in parish work is loyalty to one's own parish. This

they earnestly strive to maintain in their own districts, and this they seek to hinder in no way in neighboring parishes.

It is fitting, then, that one of the least known but by no means least important activities of the Dominicans in America be considered. The courage, zeal and energy with which the friars entered upon this field of work is forcibly marked in the successes of their parochial ministra-



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Very Rev. D. J. Kennedy, O. P., S. T. M.,
Dean of Faculty of Theology, Catholic University of America.
Regent of Studies, House of Studies, Washington, D. C.

tions. Dominican parishes, young and old, have proved themselves strong in faith, in their loyalty to their Bishops and allegiance to the Holy See. Practical Catholicity is the universal characteristic of Dominican parishioners. Their great interest in parish schools, their

faithfulness to religious duties, their deep and tender devotion to Jesus in the Most Blessed Sacrament, their great love of Our Blessed Mother and her Most Holy Rosary, their fidelity to the Church and loyalty to their pastors give us the fullest expression of it. The strongest centers of the Holy Name Societies are in Dominican parishes. The various societies and confraternities akin to parish activities are in a most flourishing condition. The members, in all parishes, are earnest and disinterested helpers, greatly aiding the priests in the performance of their parochial functions.

The most practical manifestation of their Catholicity is in their churches, monuments raised to the faith and lasting memorials both of sincere appreciation of the efforts of the Dominican Fathers and of love of God. The churches of Dominican parishes are among the most beautiful in their several dioceses. Within the past few years the Fathers were invited to take charge of two newly created parishes in Providence, R. I., and Houston, Texas, and of a long established parish in Philadelphia, Pa., in need of rebuilding. In the two former places Father B. F. Logan, O. P., and Father R. A. LaPlante, O. P., are the respective pastors,



**Very Rev. V. F. O'Daniel, O. P., S. T. M.,
Historiographer of the Province**

to whom the charge of the parishes was entrusted by our Provincial. They immediately formulated plans for the erection of suitable houses of worship. In that short time buildings have been raised, which, while bespeaking the simplicity of their beginning, are worthy demonstrations



**Rev. John H. Healy, O. P.,
Head of the Eastern Mission Band**

of the wholesome generosity of their new flocks. In the Philadelphia parish, under the direction of the present pastor, Rev. J. A. Heenan, O. P., a large sum of money has been spent in beautifying and improving the church, while the parochial life has been completely reorganized. During the last year new foundations were made at Sherman Park, N. Y., and Pleasantville, N. Y. The Rev. C. C. McGonagle, O. P., is now superior of the place first named, while the Rev. E. A. Wilson, O. P., is pas-

tor of the Church of the Holy Innocents at Pleasantville.

While the progress of the new parishes has been rapid and even unparalleled, some of the older foundations have found it necessary to build because of the steady increase in their numbers and the general inadequacy of their old structures. The parishioners of Holy Name Church, Kansas City, ably led by Rev. J. D. Fowler, O. P., are now building a stately and dignified church, which bids fair to be one of the most magnificent in the West.

The parish of Saint Antoninus, one of the largest in the diocese of Newark, N. J., and one of the most important Dominican foundations in the country, is soon to be graced by one of the purest types of ecclesiastical architecture in the United States. The basement of the church is completed and is used for services. It is now a beautiful testimonial to the untiring zeal of the Very Rev. J. R. Heffernan, O. P., and it will, when finished, be a brilliant ornament to that city and worthy of an Order whose glory in its architects, sculptors and painters is immortal.

And now another noble manifestation of genuine Catholicity, true love of God and unswerving loyalty to the Dominican Fathers is being

shown by the members of Saint Vincent Ferrer's parish, New York City. They are building a new citadel, a beautiful and more fitting temple for their Eucharistic King, a lasting monument to the faith. It is to be a pure model of Gothic architecture, the elegance and majesty of which has won from both secular and religious press unstinted praise. For nearly half a hundred years have they worshipped and communed with their God in the old church, whose history is replete with cherished memories. Their heritage it is to be members of the first permanent Dominican foundation in the East. And with the establishment of Saint Vincent Ferrer's parish there was opened a new, more brilliant and inspiring page in the history of the Order in the United States.

The Order of Preachers gave to New York City its first and second Bishops. They were Bishop Luke Concanen, O. P., and Bishop John Connelly, O. P. Before them other zealous Dominicans had ministered to the faithful of that diocese at different intervals and in various parishes. But it was late in 1866 that the Fathers secured permission to make a permanent foundation in the city. The Very Rev. George Wilson, O. P., was chosen first pastor. After most successfully canvassing the city for money to start in their new field, the present site on Lexington Avenue was selected. A temporary frame chapel was erected immediately to serve the needs of the people. The first Mass was celebrated there on September 8, 1867. The congregation, however, growing rapidly, exceeded before long the capacity of the little building. On November 10, 1868, the corner stone of a new and larger church was laid by His Grace Archbishop McCloskey. Since that hour, Saint Vincent Ferrer's parish has marked time with the steady and marvelous growth of the Metropolitan



**Rev. C. M. Thuente, O. P.,
Head of the Western Mission Band**



**Rev. M. J. Ripple, O. P.,
Head of the Southern Mission Band**

City. The enrollment of parishioners swelled annually, and it was seen long ago that a new church was a pressing necessity. Indeed, it became an absolute need. In 1906, when the Very Rev. J. R. Meagher, O. P., S. T. L., now Prior Provincial, became pastor, becoming conversant with the situation, initiated at once a movement to raise funds for building a new church. Father Meagher collected \$100,000 for that purpose. Obedience, however, called him to other duties. His successor, the Very Rev. E. G.

Fitzgerald, O. P., S. T. L., pushed the movement onward, and his efforts have been rewarded munificently. The support of the parishioners throughout the campaign for funds was in every sense indicative of their loyal faith and deep-hearted devotion to religion. Parishioners, one and all, rallied to the aid of their pastor, and the results of the labors and sacrifices will be an edifice which it is acknowledged throughout the country will be one of the most beautiful of the nation's innumerable houses of worship.

The building is to be fireproof throughout. The exterior trimming will be of Indiana limestone with the ashlar wall surfaces of Plymouth seam-faced granite. This durable stone, beautiful in its pale, yellowish tone, has not been used hitherto in New York City. The interior finish will be yellow Ohio stone for the structural parts and Guastavino acoustic tile for the vaults and plain surfaces. The flooring will be of irregular slate paving stones. The new Saint Vincent Ferrer's Church is to be cruciform with a total length of 198 feet, 7 inches. The width of the transepts, 107 feet; the aisles 26 feet. The church is to be towerless, but from the intersection of the nave and transept roofs will rise

a great spire 18 feet in diameter, where it leaves the ridge, and piercing the air to a height of 165 feet. This fleche will be the highest in the world. Aimes Cathedral, France, with a fleche of 154 feet, claims now to be the highest.

The church is to be built according to the purest Dominican traditions. The design everywhere manifests the ancient ritual and history of the Order. It is to be Gothic in style, but with touches of English, French, and even modern architecture. The great clearstory windows are to portray the principal mysteries of the life of Our Lord, the Blessed Virgin, the history of Saint Dominic and his sainted sons and daughters. The edifice will seat fifteen hundred, with a choir for seventy-two. The lower church will have a seating capacity of twelve hundred. A community chapel for the Fathers will adjoin the choir on the south and shall contain seventeen stalls. Here it is that the Divine Office will be chanted. There are to be four chapels dedicated respectively to Our Lady, Saint Joseph, Saint Patrick, and to the Holy Name. The massiveness of the church will allow the confessionals to be recessed within the walls.

DOMINICAN CONFRATERNI- TIES

While parish work, as has been said, is not essential to the Dominican vocation, the Friars Preachers have always been deeply interested and actively engaged in what is to-day in the United States the vivifying principle of parish life. For one of the strongest weapons in the hands of the priest and people against that great triple alliance of the ages—the world, the flesh and the devil—is to be found in the various religious societies and confraternities. They play a most



Rev. Walter G. Scanlon, O. P.,
Pastor of St. Peter's Church, Memphis, Tenn.



**Rev. James Aldridge, O. P., S. T. L., J. C. D.,
Pastor of St. Mary's Church, New Haven, Conn.**

prominent part in practically all parish activity. The Rosary, the Holy Name and Blessed Sacrament Confraternities, distinctively Dominican foundations, claim an existence almost as old as the Order itself. And the history of their propagation by the Order is a brilliant one. Zealously did the Order labor, by the spread of these devotions, to kindle in the hearts of men a true and lasting love of God and thereby preserve intact that priceless gift of heaven, faith. Wonderful success has been accorded the Do-

minicans in the United States in spreading the various confraternities. Indeed, in this country the success of the different societies has been so great as to surpass the triumphs of ages past.*

Thousands of branches of the Rosary Confraternity have been established throughout the land. Some concept of its enormous membership may be had from the fact that on the register of Saint Vincent Ferrer's Convent, New York City, alone, there are enrolled the names of eight hundred thousand Rosarians. The popularity of this confraternity is due in some measure to its flexibility. It is not necessarily a parish organization. Its scope is as broad as the Rosary itself and can be accommodated to the requirements of any condition. To further this great devotion the Rosary Magazine and monthly Rosary Bulletin are issued, both of which publications have come during the past year to an unprecedented success.

The Holy Name Society has in the past six years been blessed with a growth unheard of in confraternity history. In that time new

* For the Blessed Sacrament and other Confraternities, see the article on Dominican Devotions.

societies have been erected to the number of twenty-five hundred, including those established in many colleges, high schools, penal and other institutions. In each diocese there has also been erected what is known as the diocesan union. The union is the central influence that stimulates and controls the activities of the various parish branches. The activity of the society is not confined by parish boundaries. The union, by combining the separate branches, obtains concerted action in Holy Name matters. In this way more excellent and lasting results are produced and a more powerful influence is exerted in forwarding the good work. The influence of these unions assembled in national convention extends to between one and two million men. Thus can be easily realized the important part the union claims in Holy Name work as the guiding and directing force in the society's work.

In this short span of time, the society has become universally recognized as an invaluable and most potent factor in the religious and moral life not only of the Church but also of the nation. This fact is appreciated by many Protestant clergymen and the secular press, manifested publicly in their sincere praises and respect for the movement. This is evidenced especially in the annual demonstrations of the society held throughout the country. These demonstrations are not ostentatious displays of the society's strength. They are mighty professions of faith.

The Junior Holy Name Society is increasing rapidly and soon bids fair to rival the senior branch in numbers and influence. The importance of this movement is shown by the fact that many prominent and far-seeing churchmen have urged its immediate establishment in every parish of the country. The



Rev. Thomas S. McGovern, O. P.,
Pastor of St. Patrick's Church, Columbus, Ohio.

aim of the Junior Society is to mould the character of Catholic youths so that they will grow up to be true Christian gentlemen, practical Catholics, loyal sons of the Church and ideal citizens of the state.

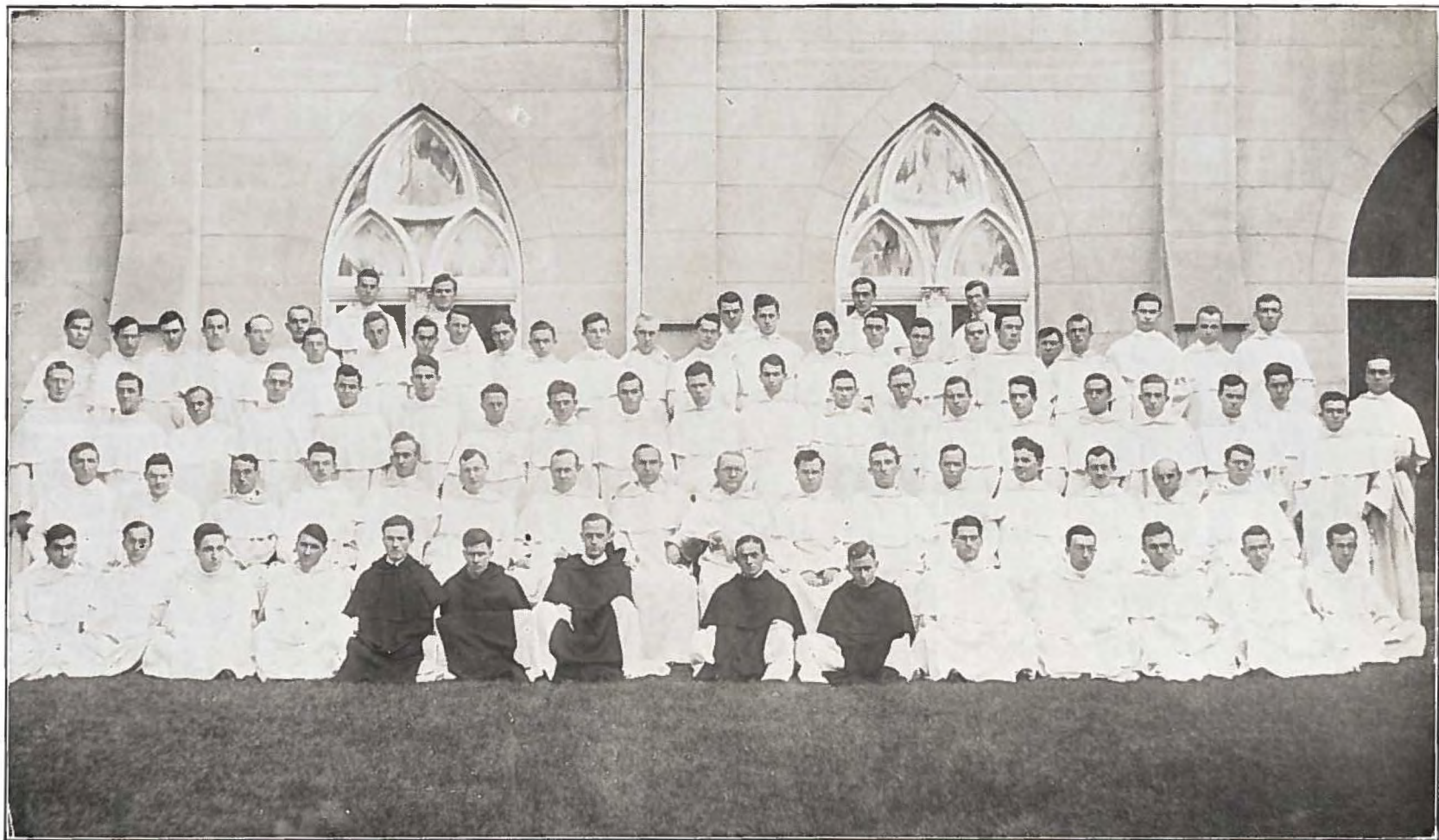
To carry on the propagation of the society along national lines, in 1909 the Bureau of the Holy Name was established in New York City. The Bureau has been the most prominent factor in the spreading of the devotion. Moreover, it has ordered the society in its government, answered the difficulties of members, and preserved the true religious



**Rev. Francis L. Kelly, O. P.,
Catholic Chaplain of the Ohio Penitentiary**

character of the organization. The publication of the Bureau, "The Holy Name Journal," has also proved a valuable, and now indispensable, asset in carrying on Holy Name work.

No mention of the Holy Name Society would be complete were the work of the saintly apostle of the Holy Name in America, Father Charles H. McKenna, O. P., P. G., omitted. For nearly half a century this valiant priest of the Eternal God has labored untiringly to preach the Holy Name of Jesus. The universal esteem and love of priests and



Community of the House of Studies, Washington, D. C.

Holy Name men, and the evident blessing of Almighty God that has prospered Father McKenna's toils, are proof of the pleasure of Divine Providence. May God keep him with his men of the Holy Name for many years to come!



**Rev. John T. McNicholas, O. P., S. T. L.,
Pastor of Church of St. Catherine, New York City.
Head of Holy Name Bureau.**

THE COLLEGE

To accomplish the ideal of Saint Dominic we find, throughout the history of the Order, the friars preaching the Word of God in many



St. Catherine of Sienna Rectory, New York City

ways. And in pursuance of this broad policy, never did they deviate one iota from the spirit or laws transmitted by St. Dominic. Naturally, the apostolic character always preponderated. But we have to-day the hallowed and glorious temples of architects; the inspiring works of

sculptors "into which they all but breathed the breath of life"; the storied windows, canvasses and frescoes of eminent painters, beautiful carvings in wood and castings in brass and works in mosaic, all productions of Dominican friar artists, which, surviving the ravaging hand of time, preach the Gospel of Christ, nobly and effectively, even as the most renowned pulpit orators or missionaries.

And that the truth might be firmly established in countries evangelized, we find the friar establishing that most powerful aid in such an endeavor, the college. The oldest college under the flag of the United States is the Dominican College of St. Thomas in Manila. Early in the history of St. Joseph's Province three colleges were instituted for secular students with the same purpose as the friars of old. The first was in Springfield, Ky., the second in Sinsinawa, Wis., and the third in Somerset, O. So, the founding of



**Rev. R. J. Meaney, O. P.,
Pastor of Holy Trinity Church,
Somerset, Ohio**

Aquinas College did not mean the entrance of the Fathers into a new field, but that they were in our time but broadening their scope of activity. The reason for its existence is none other than that which called into existence the colleges of the past. The youth of to-day are the backbone of the community to-morrow. And the community's future depends in a great measure on the training and education of these youths. By blending the education of the heart and mind, the Dominican Fathers, according to solid Catholic principles, strive to mould the characters and form the ideals that may fit them for the highest civic and social duties that call forth what is best in the citizen.

For a Catholic youth loyal to his God and Church cannot but be an ideal citizen. If true Catholic principles are enshrined in his heart he will possess the courage and strength of character that powerfully contributes to the well-being of the community, state and nation.

Aquinas College is ten years old. Established at the invitation of Rt. Rev. J. J. Hartley, Bishop of Columbus, it has been blessed with a growth that is unparalleled in the history of educational institutions. Its beginning was modest but encouraging. The first registration day

brought forty-seven youths to the first president of the college, Rev. J. R. Volz, O. P., S. T. Lr. The president and his two assistants measured up to the Dominican ideal, for they bravely met the storms that were necessarily to be weathered in such an undertaking. Great praise is due them.

To-day the college possesses an imposing collegiate structure, fitted for the carrying on of the college, classical and business courses. It also affords commodious quarters for the Fathers and a dormitory for boarding students. The number of the latter has increased, so that it has been found necessary to lease an extra dwelling nearby.

Last January the State Board of Education, after a rigorous and thorough examination, placed its seal of approval on the course of studies, the equipment, the scholarship of the professors, the teaching methods and the general efficiency of the college as an educational institution. This approval wins the admittance of its high school graduates to all State universities without examination.

Ten years is less than a day in the history of Aquinas College. In that time it has experienced the struggles and embarrassments that all such institutions must undergo. They are being met with patience and fortitude. It has won the support of the clergy and the people and the loyalty of a splendid student body. Everything augurs well for the future. May the blessings of the past be augmented and may the protection of its holy patron, the Angelic Doctor, be ever with it, to obtain the guidance and protection of Divine Providence throughout all times.



**Rev. P. B. Doyle, O. P.,
Pastor of St. Dominic's Church, Denver, Colo.**

HOUSE OF STUDIES

In the training of the youngest sons of Saint Dominic who are destined to devote themselves to preaching in all its varied forms and to continue the work thus far so nobly advanced, the Fathers entrusted with the destinies of the Province have been guided by a tradition which dates back to the very birth of the Order. One of the first acts of St. Dominic after the formation of his little band of apostles was to take it to the lecture hall of Alexander Stavensby. For, to



**Rev. J. D. Fowler, O. P.,
Pastor of Holy Name Church, Kansas City, Mo.**

reach the ideal proposed by St. Dominic since they were to become teachers of truth, they must fit themselves for the holy office and first become learners. They were to be, above all, apostles. They were to be ever ready defenders and true expounders of the faith, before the learned, the ignorant, the non-believer and heathen.

From that time Dominicans throughout the centuries past have been intimately associated with the great universities. The history of the friar in university life is one full of glory. Paris, Bologna, Sala-

manca, and other great institutions of learning were the scenes of many a victory. Dominicans attended universities to taste of the wisdom that would aid them in the work of the apostolate. Learning was not cultivated as an end in itself, but because of its great value in preaching the Word of God. Study, as the constitutions of the Order says, is "of supreme importance as being the means by which the Order reaches the end it has in view; preaching, namely, and the salvation of souls. Without study we should be prepared for neither one nor the other."

So, in accordance with that time honored tradition, ten years ago the Studium Generale of the Province was established in Washington. For almost a century the House of Studies was stationed at Saint Joseph's Convent, Somerset, Ohio. In time, however, more suitable quarters and better facilities were necessary. And the present location was selected, to meet the needs, due in a large measure to the presence of the Catholic University of America, of which at the present time the Very Rev. Daniel J. Kennedy, O. P., S. T. M., Regent of Studies, is the Dean of the School of Sacred Sciences.

To-day the young Dominicans, like their forerunners at Paris and Bologna, besides following their course in theology and philosophy and the other ecclesiastical studies, take advantage

of the opportunities offered them and pursue such studies at the University as will aid them in their work in the ministry.

Here, too, the Very Rev. V. F. O'Daniel, O. P., S. T. M., is giving his time to the laborious but all important task of compiling a history of Saint Joseph's Province in America.

In the short space of ten years the community has had a rapid growth. The number of novices in the community that first took possession of the House of Studies was thirty. To-day the beautiful and imposing College of the Immaculate Conception houses sixty-eight novices, eight student priests, twelve professors, and seven lay-brothers. Every available room is occupied. The community is by far the largest of those grouped about the University.



**New Church of the Holy Name,
Kansas City, Mo.**



Rev. Albert Casey, O. P., S. T. L.,
President of Aquinas College, Columbus, Ohio.

The building is in every way a remarkable tribute to the foresight and courage of the Very Rev. L. F. Kearney, O. P., S. T. M., who as Prior Provincial brought to a successful issue an urgent need. And it stands a monument to the many devoted and self-sacrificing benefactors who made it possible.

For the community at the House of Studies the past year has been an unusually eventful one. Many distinguished representatives of the hierarchy visited the college. The representative of the Master Gen-



**Rev. Bernard F. Logan, O. P.,
Pastor of St. Raymond's Church, Providence, R. I.**

eral made the canonical visitation early in the year. In June a large number of the novices were ordained to sacred orders. Six novices were recipients of degrees at the Catholic University. The opening of classes found several changes in the faculty. On Rosary Sunday eleven novices made their solemn profession. And on the Saturday within the octave of Rosary Sunday, the meeting of the Capitular Fathers of the Province was held.

The prelates who visited the college were: His Excellency Most Rev. John Bonzano, Apostolic Delegate; His Eminence Cardinal O'Connell; Most Rev. Henry Moeller, Archbishop of Cincinnati; Rt. Rev. M. G. Vuylsteke, Vicar Apostolic of Curacao; Rt. Rev. Thomas J. Shahan, D. D., Rector of the Catholic University; Bishop Harkins of Providence, and Very Rev. Louis Theissling, O. P., Visitor General for



Rev. J. A. Heenan, O. P.,
Pastor of Church of the Holy Name, Philadelphia, Pa.

the Province. His Eminence Cardinal O'Connell made an informal visit during the Catholic University's silver jubilee celebration in April. Archbishop Moeller was the guest of the community for the week of the same celebration. Bishop Shahan was tendered a dinner and reception in honor of his appointment to the episcopal dignity. His Lordship Bishop Vuylsteke remained with us a week in the early part of December, 1914. The Bishop was in this country soliciting funds for his

needy diocese. On December 8th, the patron feast of the College, that of the Immaculate Conception, the Bishop sang Pontifical High Mass in the community chapel.

His Excellency, the Apostolic Delegate, has been with us on several occasions. On the feast of St. Thomas Aquinas, Sunday, March 7th, he pontificated at solemn Compline service. In June he ordained the



**Rev. R. A. LaPlante, O. P.,
Pastor of Holy Rosary Church, Houston, Texas.**

novices receiving Orders. On June 21st he ordained to minor Orders and subdiaconate Brothers E. J. Cummings, C. M. Mulvey, J. G. Cummins, A. H. Chandler and L. L. Farrell. The next day the following were ordained deacons: D. P. Coughlin, W. A. Sullivan, H. H. Welsh, E. A. Hughes, J. R. Caien, F. A. Fox, T. J. Treacy, F. A. Howley, W. A. Marchant, E. J. O'Toole, F. D. Newman. On the same day the following

were ordained priests: Rev. J. A. O'Brien, Q. F. Beckley, H. L. Martin, D. M. Galliher, C. G. Moore and L. U. Cull.

On Rosary Sunday His Excellency was again the celebrant at solemn Compline, after which ten Brothers pronounced in his presence their solemn vows. They were Brothers F. B. Gorman, T. J. Welsh, E. B. Farley, V. R. Walker, T. F. Conlon, L. P. Johanssen, P. L. Thornton, E. J. Donovan, J. A. McKeon and E. C. McDonnell.

Father Theissling, O. P., the Visitor General deputed by the Master General to carry on in his name the canonical visitation, brought to his office an eminent capability. With directness, accuracy and business like precision he carried on his work, and lasting fruit is



Church of the Holy Rosary, Houston, Texas

hoped for, as the result of his enactments. One result of the visitation was the affiliation of four members of the French Province. They were the following Americans: Fr. J. W. Owens, O. P., S. T. L., J. H. Foster, O. P., S. T. L., F. C. Marchant, O. P., and Brother W. A. Marchant, O. P. Four French Fathers are under the jurisdiction of the Province.

On June 14th Rev. Frs. Q. F. Beckley, H. L. Martin, D. M. Galliher, C. G. Moore and Brother Ambrose Howley, were awarded the degree of Bachelor in Canon Law at the Catholic University. On the same day Rev. H. I. Smith, O. P., S. T. L., received the degree of Doctor of Philosophy. Dr. Smith's dissertation, presented to the Faculty of Philosophy of the Catholic University in partial fulfillment of the require-



**Rev. E. A. Wilson, O. P.,
Pastor of Holy Innocents Church, Pleasantville, N. Y.**



Holy Innocents Church, Pleasantville, N. Y.

ments for the Degree of Doctor of Philosophy, was entitled the "Classification of Desires in Saint Thomas and in Modern Sociology." A distinguished Thomist, and celebrated professor of Philosophy and Church History, commenting on the dissertation, says:

"The special purpose of the author limited the scope and contents of this work. The aim of the dissertation is to explain the classification of desires as sources of human action, found in the writings of Saint Thomas Aquinas, and to draw a comparison between the classification of the Angelic Doctor and those of Ward and Small, two representatives



**Rev. C. C. McGonagle, O. P.,
Pastor of the Dominican Church, Hawthorne, N. Y.**

of modern sociology. Fr. Smith divides his dissertation into four chapters. He devotes two of these to the subjective and objective classification of desires as found in the writings of Saint Thomas. In the third chapter a comparison is instituted between the subjective classification of desires in Saint Thomas and Ward; while in the fourth the author compares the objective classification of desires in Saint Thomas with that of Small. Father Smith's treatment of his subject is well done and deserves much praise, showing as it does, a vast amount of research



THE FACULTY OF AQUINAS COLLEGE, COLUMBUS, OHIO.

Front row—Rev. J. R. Dooley, O. P.; Rev. P. P. Heasley, O. P.; Rev. D. A. Casey, O. P., S. T. L., President; Rev. J. L. Pastorelli, O. P.; Rev. J. S. Wilburn, O. P. Second row—Rev. M. S. Welsh, O. P., S. T. L.; Rev. G. R. Carpentier, O. P.; Rev. C. Condeyre, O. P.; Rev. J. B. Hughes, O. P., S. T. L. Top row—Rev. T. S. Weiland, O. P.; Rev. J. C. Brady, O. P.; Rev. J. A. Jordan, O. P.



Rev. H. I. Smith, O. P., S. T. L., Ph. D.
National Director of the Third Order



Rev. T. M. Schwertner, O. P., S. T. L.,
Editor of Rosary Magazine

and hard study. One thing only is to be regretted, and that is the brevity of the work. A dissertation of this kind could be handled much better were it more extensively treated. However, this was a circumstance over which the author had no control, and laboring under such a handicap, the more credit is due Father Smith for the clever manner of exposing his thesis."

The following changes in the faculty must be noted: Rev. Charles J. Callan, O. P., S. T. Lr., Professor of Scripture, and Rev. John A. McHugh, O. P., S. T. Lr., Professor of Dogmatic Theology, were transferred to Sherman Park, N. Y., to head the teaching staff at the Foreign Missionary Seminary at Ossining, N. Y. Rev. Thomas A'K. Reilly, O. P., S. T. Lr., S. L., Professor of Sacred Scripture, was transferred to Saint Raymond's Church, Providence, R. I. Rev. T. S. McDermott, S. T. Lr., was appointed Professor of Philosophy and Church History; Revs. J. W. Owens, O. P., S. T. Lr., and J. H. Foster, O. P., S. T. Lr., formerly of Lyons Province, were appointed to the professorships of Dogmatic Theology and Scripture, respectively.

—Brother Edward, O. P.



Dominican Community, Rosaryville, La. (Devoted Wholly to the Foreign Missions).

IN MEMORIAM

VERY REVEREND HUGH FRANCIS LILLY, O. P.



Very Rev. Hugh F. Lilly, O. P., P. G.

It is with feelings of deepest regret occasioned by the keen sense of a great loss, as well as with a certain consolation in recounting a life so enriched with noble deeds, that we pay this short tribute of respect to the memory of our late brother in religion: the Very Rev. Hugh Francis Lilly, O. P., who died December 3, 1914, at St. Anthony's Hospital, Columbus, Ohio.

Born in Enniskillen, Ireland, January 17, 1841, he almost completed the seventy-fourth year of his life, the greater part of which was spent in close imitation of his beloved Master "going about doing good." In the death of Father Lilly the world loses a gentleman of the truest culture,

the Church a pious and zealous priest, and the Order of St. Dominic a most loyal and devoted son.

At the age of fifteen the future Dominican, together with other members of the family, left his native land and settled in Memphis, Tenn. In 1862 he entered the Dominican novitiate at Somerset, Ohio, and in April of the following year made his religious profession. On March 15, 1869, he was raised to the dignity of the priesthood and soon afterwards entered upon the long apostolic life which was destined to be so fruitful. It did not take long for his superiors to recognize in the young priest unmistakable signs of true zeal and marked executive ability. Accordingly we find him, three years later, made Prior of St. Rose Convent, Kentucky. From this time together with assignments to the Convents of St. Dominic, Washington, D. C., and Holy Rosary, Minneapolis, Minn., Father Lilly held the following offices: 1877, Prior St. Joseph's, Somerset, Ohio (two terms); 1883, Prior St. Vincent Ferrer's Convent, New York; 1887, Superior Dominican House, Columbus, Ohio; 1894, Superior St. Mary's, New Haven, Conn.; 1900, appointed Superior St. Peter's, Memphis, Tenn., but the many years filled with hard labor had begun to weigh heavily upon this man of God who like the great

Apostle, Paul, was most "willing to spend and be spent for Jesus Christ," and he asked to be relieved of this new burden. Thus we see him time after time selected to fill positions of honor and trust so long as health and strength permitted their faithful discharge. On April 20, 1913, Father Lilly had the rare and consoling privilege of celebrating the fiftieth anniversary of his religious profession.

Despite the many absorbing cares attendant upon his office as superior, Father Lilly was ever alert to further the interests of the Order, and so devoted much time to writing, lecturing and missionary labors, all which won for him, in 1881, the well merited title of Preacher General. This title was conferred by no less a personage than the Most Rev. Joseph M. Larroca, then Master General of the Order. The honored priest belonged to a religious family. The late Very Rev. M. D. Lilly, O. P., was his brother, while Sister Frances Lilly, formerly Mother Superioress at St. Mary's of the Springs, Columbus, Ohio, is his sister. Father Lilly's remains now repose with those of his brethren in Calvary Cemetery, New York. In pace requiescat.

VERY REVEREND SALVATOR EMMANUEL ANASTASI, O. P., P. G.

LURING the past year came the sad tidings announcing the death of the distinguished Dominican missionary, Very Rev. Salvator Emmanuel Anastasi, O. P., P. G. Taken in the prime of vigorous manhood, with apparently many years before him in the great field of missionary endeavor which appealed so strongly to his ardent generous soul, the death of Father Anastasi came as a great shock, and as an inestimable loss to the Church whose interests he had ever at heart, and to the Dominican Order whose spirit and purpose he so ably promoted.

Father Anastasi was born in the Island of Malta, August 27, 1871. When **Very Rev. Emmanuel Anastasi, O. P., P. G.** seventeen years old he entered the Dominican novitiate, and on the 22 of September, 1894, was ordained priest. Gifted intellectually he was at first selected to devote his future life to teaching but so strongly did he plead to be given the opportunity to preach that his superiors finally consented. Nature was



most generous in her gifts to him as an orator, and by taking advantage of the opportunities given him, through special training, to perfect this great art, he began his priestly career well equipped in all those qualities that go to make the successful preacher.

During the first years of his apostolate he labored in the little Catholic Island of his birth where he graced the pulpits often occupied by men of vast experience. Attracted by the apostolic zeal and eloquence of the young preacher, Archbishop Fruhwirth, then Master General of the Order, ordered him to enter upon an apostolic career at Civita Vecchia and its neighboring towns. Later he was sent to Rome where for five years he devoted himself to ministerial duties and preaching.

In 1903 Father Anastasi came to this country and his first work was among the Italians. His efforts were crowned with every success, and there is scarcely an Italian church or chapel in the Eastern States but has heard the eloquent Dominican many times. Such progress, however, could not long be confined to any one people or territory, but like the ardent generous soul which gave it birth, it must expand and diffuse itself. Consequently the Provincial deciding that such marked ability should embrace a wider field assigned the young missionary to preach to the English-speaking Catholics whose language he had mastered well. He took up the new task assigned him with that same energetic zeal which characterized his earlier career. But just when the prospects for further success seemed brightest his health failed him. This marked the beginning of the end, for despite his apparent recovery from an operation he suddenly became enfeebled and succumbed to an attack of heart failure. Father Anastasi died at St. Mary's Hospital, Orange, N. J., May 19, and was buried from St. Catherine's Church, East Sixty-ninth Street, New York. In pace requiescat. —**Brother Augustine, O. P.**

BROTHER ANTHONY HICKEY, O. P.

WITH the death of Brother Anthony Hickey, St. Rose's Convent, Kentucky, lost a member of incalculable worth and the Fathers of St. Joseph's Province, a lay-brother, whose rare affability won for him the hearts of all he met.

Having been honorably discharged from the ranks of Sherman's army at the close of the Civil War, the young Thomas Hickey found himself undecided as to his future life. He had participated in the horrors of war; had witnessed the terrible death of many a comrade on the field of battle, and now in his leisure time, these recollections filled him with uncertainty. It soon became apparent to him, however, that the ways of man were not to be his ways, and filled with a spirit of thankfulness to the great God Who brought him unscathed through that terrible conflict, he came humbly to the Dominican Convent, at St. Rose, Kentucky, begging to be admitted in the capacity of a lay-brother.

Within the convent walls, clothed in the habit of St. Dominic, Brother Anthony soon manifested talents of a high order, which led to the suggestion that he prepare himself for the great dignity of the priesthood. But such was not the intention of the young religious. In

his estimation those hands stained with the blood of fellow countrymen were not worthy to hold the Innocent Lamb of Calvary. With characteristic humility he refused the dignity offered, and accordingly applied himself with greater zeal to the vocation of a lay-brother.

So great indeed was his zeal and activity that his superiors appointed him Procurator of the convent, an office unusual for a lay-brother. In order to make this unprecedented exception, it was necessary to seek the approbation of the Most Reverend Master General. Being thus honored, Brother Anthony, as was his wont, strove to live up to the confidence his superiors had placed in him. Accordingly, of his own initiative, he undertook the study of agricultural methods in order to thus better the productiveness of St. Rose's farm. These studies were attended with so great success that very soon he was acknowledged to be the most scientific farmer of central Kentucky and his farm the pioneer school of economic farming for the sturdy Kentuckian tillers of the soil.

If, however, we were to consider Brother Anthony only from the standpoint of his active life, we would be doing his memory a grave injustice. He was in a most eminent degree a man of religion. No matter how great or distracting were the obligations of his active life, he always found time for his religious duties and the exact observance of his rule. He had left the world to sanctify his soul, and this was the uppermost thought of his whole religious life. The poor, and especially the colored poor, were objects of his tender solicitude.

Such is ever a true Dominican and such was Brother Anthony Hickey. In his own humble way, he was a wonderful embodiment of the active and contemplative life. He spent his days in favor with God and man, and is now, we hope, enjoying the rewards of his years of labor.

BROTHER BERNARD McGAHAN

LOSSES seldom come alone. For last year death called a second religious in the person of Brother McGahan. This well-known Tertiary came to St. Joseph's Convent about 1879, and the earnestness with which he applied himself in subsequent years to the things of God proved that he had but one desire in life; to labor in secret for the Father, Who seeing shall repay a hundredfold in this life, and reward with unending crown in eternity.

—Brother Pius, O. P.

"REMEMBER ME"

(A True Story of Our Province During the Fever Plague at Memphis)

IT was not that they needed volunteers. Every one wanted to go. The same spirit of sacrifice breathed, which years ago had started to its feet the whole convent of Salamanca, when a lone Friar returning told how all but he and another had died on the way to the distant mission. To go meant certain death, for none ever returned from the plague-stricken city. But it was an heroic death—one worthy of Dominic's sons. It meant even more. It was passport to Heaven, and who could relinquish his hope of that prize. So long they kept kneeling together, praying the Holy of God to select whom He would; yet each added a plea for himself. The night was already far on its course and the candles that burned on the altar shone radiant as seraphim eyes gazing mysteries upon the figures bowed there. At length the prior arose and invoked God to choose the Matthias among them. The lot was cast. The halo fell on the whitened brow of one grown old in grace, and he stood in his glory like a saint awaiting departure. But quick as a moment something lay sobbing there at his feet.

"Father," it broke forth in the voice of an angel, "Father, the days of thy labors are ended. Thy crown is won and thy years stand recorded in Heaven. Oh, stay thou here, and let me who have not a merit die in thy stead."

The old priest looked down and loved the young man, but he longed for the sacrifice, too. Which should he choose? His heart was a tempest of love, and mighty emotion surged strong in his mightier bosom.

"But I no other chance am given—so sure a way—and so direct to Heaven!" escaped his trembling lips. "But that God know I love thee as myself—" he stopped. It was difficult to say the rest. Had he not prayed the grace for years? He held it now. To him it was more precious than wealth of worlds. Could love, even a Christ-love, give up that, too, and make the holocaust complete? "I will," the great soul struggled in his breast, and the whole man shook with the violence of control. "Go thou to Christ instead," continued love, "Remember me!"

Two weeks had scarcely prayed their convent life away. The Friars stood in choir as before—save one. The youngest of them all came there no more. The older members missed the youthful voice that sang so clearly praises to his God. Had he been there that matin hour he would have been singing the homily for the morrow. But at the lectern another sang: "Amen, amen, I say to you, unless the grain of wheat falling into the ground die—" The door flew open. A rider spurred and booted rushed abruptly in. "'Tis done," he gasped. "He is no more!" Then you could have heard an angel whisper it grew so still.

Another saint had gone to glory; another crown was won. But did not his presence linger still and make the choir thrill with a celestial peace. It found expression in the cantor's soul. "Te Deum," he intoned, and never did chant ascend with such inspiring majesty as God was

praised that night. The messenger could only wonder at the joy. Perhaps his rude soul little knew the glory of that sacrifice. But the white-haired priest, who stood in his accustomed stall, knew well. It was the answer to his prayer, "Remember me."

Long has the saintly old father been dust. He is happy now with the youth he loved. Both wear a crown of sacrifice; the one for his love, the other for his charity. But their memory still lives in the hearts of men. For not very many years ago to that once stricken city a blasphemer came to slander Christ and His martyr band. Had the people forgotten the deeds of love? Far be it from them to forget! The mayor took the scoffer for a drive through the prosperity and its life out to the city of the dead. They drove up to a green turfed mound that was planted around with mouldering graves. The carriage stopped and the magistrate pointed to the spot. "Here they lie whom you would malign—heroes who freely gave their lives to nurture our fathers in fever times." Then they rode on. But a few minutes later found the mayor on the station platform watching the train pull out. The wretch was aboard and the parting words were still ringing loudly in his scoundrel heart: "Begone! Dare never to return!" Thus did a grateful people defend their just, and another grace from Heaven was wrought through the echo of "Remember Me!"

—Brother Arnold, O. P.

SAINT DOMINIC'S LEGACY

"Silver and gold, I have none, but what I have I give thee" (Acts iii, 6).

When, Father great, thy holy race was run,
And battles for His Name and souls were done:
Then knelt thy little band to beg of thee:
As children dread the setting of the sun,
Who fear when shadows and the night are come:
As arms to shield, some blessed gift to thee,
Thou spoke and gave in full of all thy wealth,
Things precious, coined of Christ's own charity.
Riches of heaven to thy own heart won,
To pass untarnished, whole, from son to son.
Sweet yoke and burden light, each heart hast felt
Fraternal love, to guard humility
Endowed of wantless poverty each one:
This triune gift thy sacred legacy.

—Brother Alphonsus, O. P.



**Very Rev. A. L. McMahon, O. P., S. T. M.,
Provincial of the Province of the Holy Name**

HOLY NAME PROVINCE

MORE than any other part of the United States, more, perhaps, than any other country in the world, the story of California has been the story of the Catholic Church," writes a priest-historian of California. And this fact has been brought strikingly to our minds during the past year. For in the Queen City of the West, San Francisco, there has been successfully staged a great exposition which has served well not only its chief purpose, that of celebrating in a fitting manner the opening of the Panama Canal, but has also revived a lively interest in the history of the State. And such investigation has revealed in a measure California's debt to the Catholic Church.

With care have the names and deeds of her discoverers been reviewed; the triumphs and successes of her early missionaries, the Franciscan Padres; the toils and sufferings of the pathfinders who blazed their weary and toilsome way over the vast stretch of the western continent; the fortunes of the gold seekers; agricultural wealth unfolded by the early settlers who opened up fields of untold richness; all these have received their due praise. And shall we, the sons of Saint Dominic, in this year of our rejoicing, pass over in silence the hardships and triumphs of the Friars Preachers who have left their imprint on the pages of California's history?

It seems to be characteristic of the Dominican to enter a field of labor as pioneer and then, after giving his entire energy to his mission, to retire and leave the harvest to other laborers of the Lord. Witness the marvelous changes wrought in the Empire City of America. Just one hundred years have elapsed since Bishop Connelly, O. P., set foot in New York. On his arrival he found but four priests. Undaunted by such a handicap, he soon set on foot vast plans for the future of the diocese, only to be called to his reward in 1825 when his projects were beginning to be realized. Turn to another section of the country, to the Middle West, and here we see a Dominican, as first Bishop of Cincinnati, the Rt. Rev. Edward Fenwick, O. P. For ten years he labored unceasingly, until his strength spent, he fell a victim of the cholera. Again, Nashville, Tenn., claims a son of St. Dominic, Richard Pius Miles, O. P., as its first Bishop. His successor was likewise a Dominican, Bishop James Whalen, O. P., and one of the first Bishops of St. Paul, Minn., was the Rt. Rev. Thomas Grace, O. P. These men struggled valiantly, planned nobly, and thus attained success.

The discovery of gold in California in 1848 opened a new field in the West to emigration. Catholics, in large numbers, were among those who hurried after the wealth which would make easier the hard struggle of life. With the arrival of the settlers, there was to be found a young Dominican who had been lately consecrated the first Archbishop of San Francisco. He was Joseph Sadoc Alemany. He lived up to the traditions that where pioneers are found there, too, is the Dominican. The newly appointed Bishop at once set to work in the stretch of land assigned to him, a country where formerly the faith was nour-

ished by the prayers and penances of a saintly Serra, but where now Christ Jesus was but poorly known. Endowed with a courage, zeal and strong determination of a Dominic, this young prelate accomplished



Very Rev. J. P. Murphy, O. P.

wonders in a short space of time and in the face of opposition and countless hardships. Charles B. Turril, in a lecture on "Foundations in California," among many inspiring passages, has paid the following tribute to the beloved first Archbishop of San Francisco: "The work of Archbishop Alemany was greater than has been laid on the shoulders of any man in California since the days of his prototype, Father Serra. * * * Years did nothing to lighten the labors of the man who came here in the full active vitality of youth. Thus for more than thirty years did he, who came as Bishop and in less than four years was made Archbishop, labor alone. * * * On December 28, 1884, he resigned and retired * * * to a monastery in the land of his birth. Having faithfully labored in the heat of the day, he rested there in holy contemplation, again wearing the snowy habit of his Order, awaiting the end of his useful and peaceful life."

Together with the Bishop, there came to the new mission a man after the Bishop's own heart, a brother of his by his religious profession, the Very Rev. Francis Sadoc Villarrasa. It was he who was destined by Providence to plant a new branch of Dominic's tree in the Golden State. Handicapped from the start, with a dearth of co-laborers and

a lack of available funds, his courage was in no wise daunted. Gifted with an unusual personality, he drew to himself, in a short while, the hearty assistance of all. Soon there was opened in the city of Monterey a house for the Fathers and a convent school for girls. A change in the seat of the government of the State made it advisable to move the novitiate to Benicia, a place which nature had fitted out as an ideal spot for a home of religious training. There was a crying need of priests. Special appeals were made to the Dominicans. So Archbishop Alemany, on a visit to his native land, induced five students to return with him to the land of such promising harvest. Soon Benicia became the Prouille of the young foundation. The Fathers were attending two parishes in San Francisco, Saint Francis' and Saint Brigid's. Churches were started at Vallejo, Antioch, Martinez, Crockett and Concord. When the number of the secular clergy increased, the Fathers, as true Dominican



**Very Rev. J. S. Rice, O. P., S. T. L.,
Prior of St. Dominic's Church, San Francisco**

pioneers, gladly relinquished the two parishes of Saint Francis and Saint Brigid. Then they directed their footsteps over the sand dunes to a few scattered families in the western outskirts of the city. Here they

started their present parish of Saint Dominic. On June 20, 1873, the beloved Archbishop opened to the service of God a neat wooden church under the patronage of Saint Dominic. The parish grew rapidly and



**Exterior of Working Boys' Club,
San Francisco, Cal.**

it became necessary to supplant the wooden structure with a new and larger edifice, which was completed in 1887. This beautiful church was lost to the Fathers in the earthquake of 1906. At present, a substantial and spacious hall supplies the needs of the ever growing parish.

It was not until 1893 that we see the Congregation extending the limits of its administrations. In that year, at the repeated invitation of Archbishop Gross, C. SS. R., the Fathers opened the Church of the Holy Rosary at Portland, Oregon. From this station missionaries go forth to the

scattered flocks of Idaho, Montana and Washington, preaching missions to many who would otherwise be denied the words of salvation. Keeping apace with their increasing numbers, the Fathers in 1908 entered the diocese of Seattle, establishing a parish in the episcopal city under the patronage of the Most Blessed Sacrament. And thus have they made the whole Coast of the Pacific the scene of their sacred ministry.

Since 1912 the Fathers have been enjoying all the privileges of a canonically erected Province. For the Master General, the Very Rev. Hyacinth M. Cormier, O. P., recognizing the great strides of progress made, especially in the last ten years, by letters dated November 9, 1912, formally raised the Congregation into a Province, under the title of the Province of the Most Holy Name of Jesus. At the same time he instituted the Very Rev. A. L. McMahon, O. P., S. T. M., its Provincial, who succeeded Very Rev. J. P. Murphy as Vicar-General of the Congregation. The first provincial chapter of the new Province was held in San Francisco, on June 13, 1913. And during the same year the Province was represented for the first time at a general chapter. The Very Reginald Newell, O. P., S. T. L., was the definitor, with the Very Rev. J. S. Rice, O. P., S. T. L., as his socius. Along such humble lines was the Province of the Most Holy Name of Jesus established.

Here in one of the youngest Provinces of the Order is to be found a great love of all those things for which the word Dominican stands.

Here in the West, far from the cradle of the Order, we find all the Dominican devotions and ceremonies carried out in their every detail. Chapters of Tertiaries have been established in every parish. The Rosary Confraternities are in a flourishing condition and have extended their influence far beyond the limits of Dominican parishes. From the early years of the Province, the spread of the devotion to the Holy Name of Jesus has been actively carried on by the Fathers. In each one of the parishes there is an active and well organized branch of the society. And the missionaries are frequently called upon to erect new societies wherever they have conducted missions. It will suffice to say here that this Province, erected under the invocation of the Holy Name, is giving its best efforts to promote the love and devotion of the Name of Christ.

During the past few years the Dominican missionaries have been very active. Calls for missions have come from all corners of the Province. To meet this pressing demand, other Provinces of the Order were asked for aid. Saint Joseph's Province gladly offered its best. Fathers Thuente, Brockbank, Moran and Lawler have at different times labored in California. The German and Italian Provinces also responded to the call. At the present time two sons of the Irish Province are actively engaged in the mission work, Fathers Dalton and Barrett, the latter famed throughout Ireland and Canada for his exceptional eloquence. If it is true that the one way of gauging the future is by the past, what glorious prospects for mission activity lies before the sons of Saint Dominic of the Province of the Holy Name of Jesus.



Interior of Working Boys' Club, San Francisco, Cal.

The Visitor General to America, the Very Rev. Louis Theissling, O. P., arrived on the Coast about March 1st. After a careful inspection of the status of the Province, he expressed to the Fathers his great de-

light at the excellent condition in which he found everything connected with our churches. It was on the occasion of his visitation in San Francisco that the degree of Master in Sacred Theology was conferred upon the Very Rev. Provincial. The Visitor attested that not only the Master General had recognized in the Very Rev. Provincial the necessary qualities meriting such an honor, but also the whole Order attested to this fact when, assembled in General Chapter at Venlo, Holland, it solemnly conferred on him this much coveted title.

The Catholics of San Francisco now possess a home for working boys, the opening of which was made possible through the untiring efforts of Father Ignatius Townley, O. P., of Saint Dominic's Priory, San Francisco. The Home is modeled after the well-known Newsboys' Home of St. Louis, founded and still managed by Father Dunne. But San Francisco Boys' Home will answer an even wider need. It will afford a clean, respectable home for young men who have been deprived of the protection and happiness of their own fireside. Everything possible has been done to make the Home cheerful. Pleasant sleeping rooms have been fitted out; a reading-room where wholesome literature can be had and a billiard hall form part of the general plan. Fr. Townley personally superintends the Home. He is ably assisted by Mr. W. J. Wallace, whose long experience with the probation court has given him a keen insight into the character of young men. A year's work has proved that the Home has filled a want that was badly needed; and, moreover, it has proven that Fr. Townley's Boys' Home has come to stay.

At the present time the Province has twenty-nine young men pursuing their higher studies. Upon their return as priests, it is the plan of the Father to extend still further the field of Dominican activities.

During the past year the following elections and appointments have taken place: The Very Rev. E. S. Olsen, O. P., S. T. L., was chosen Prior of the Convent of the Most Holy Rosary, Portland, Ore., succeeding the Rev. H. H. Kelly, O. P. Rev. C. V. Lamb, O. P., became Prior of Saint Dominic's, Benicia, Cal. The Rev. J. D. O'Brien, O. P., was made pastor of Vallejo, Cal.

In the history of the Province this year is but a day. But the accomplishments of even a day are sometimes great. The future of the Holy Name Province is bright. And even as the past year demonstrated the wonderful resources and giant achievements of the West and promised even greater things to come, so, too, the deeds and triumphs, humble though they be, of the Friars Preachers, augur great prospects for this young Province of the Dominican Order. May the seed planted by Alemany, nurtured by Villarrasa, and blessed by God, grow as the orange tree planted seven centuries ago by Saint Dominic at Santa Sabina.

—Brother Stephen, O. P.

DOMINICAN SISTERS IN THE UNITED STATES

IN our day and country it has come to be the fundamental dogma of a practical people that tangible results are the only proofs of genius. From those who by word or deed have proven themselves reliable guide-signs for the present advance of knowledge and prosperity, none would reserve their praise. There is but one other greater and it is he who has dared and succeeded in directing beyond the horizon of his own time into the unexplored future.

Measured by these requirements Saint Dominic stands in history, and before the critical tribunal of our recent judgments, a leader of those boosting triumphs that attract the world. Our faith assures us his victory was not the fruit of earthly wisdom alone. He lived too intimately with heaven to set forth a work wholly of earth. And perhaps it is this that explains why the ideal he chose has remained unchanged through the varying vicissitudes of seven hundred years. Nowhere is the adaptability of his ideal, to all places and times, made more manifest than in the works of his spiritual daughters. Progress has not outrun the motto chosen by him seven centuries ago. No nation or people are too new to cast his directions into the scrap pile of useless things.

The two forms of religious life the Church so cherishes, the daughters of Saint Dominic have embraced in their fulness, blending in a perfect harmony the contemplative with the active life. Every phase of Christian charity claims some of them. That charity that makes of itself a perfect holocaust, whereby one gives oneself to the contemplation of the highest truth, an offering in perpetual prayer for the world that so needs a continual intercession is theirs. The orphan, the sick, the destitute and even the leper knows the blessing that goes with the white Dominican habit. The education of the young in heart and mind is a treasure of Dominican traditions at no time more cherished than now.

The 22d of July, 1206, was the birthday of the Second Order of Saint Dominic. For on the eve of that day, the feast of her who was afterwards to become the patroness of the Order of Preachers, as Saint Dominic was pouring forth his supplications upon a hillside overlooking the little village of Prouille, was manifested to him in a marvelous manner the will of heaven in his regard. He had been praying that means might be given him to found an institution where young girls converted from the errors of Albigensianism could find a safe haven and protection from the snares of the "Perfects." Suddenly a globe of fire appeared in the air, and after circling over a spot, not far from where he knelt, fell to the ground and rested there. This prodigy was repeated on the two following nights. And then the Saint understood that the little chapel upon which the meteor had rested was to be the future home of his first spiritual children.

Having obtained the consent of Foulques, Bishop of Toulouse and Na Cavaers, the women to whom the property in question belonged, the holy founder set about to find suitable candidates. And by Saint



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4



WHERE THE BLESSED SACRAMENT IS PERPETUALLY ADORED

1. St. Dominic's Convent, Newark, N. J. 2. Holy Name Monastery, Cincinnati, Ohio.
3. Corpus Christi Monastery, Hunt's Point, N. Y. 4. Bl. Sacrament Monastery, Detroit, Mich.



First Community of Dominican Sisters in the U. S. (St. Catherine's, Ky.)

Cecilia's Day, November 22, 1206, he had gathered together about twenty-four young women to whom he gave the habit of his Order. Thus was planted, in poverty and obscurity, the tiny mustard seed which for the last seven hundred years has spread its mighty branches throughout the whole world. And that tiny mustard seed has at last taken root in our own country. The children of Prouille are now in our midst—for Oullins is but a branch of Prouille. And daily in four convents these first daughters of Saint Dominic watch before the Eucharistic Lord, beseeching Him to have mercy upon his sinful people; to let them be the sacrifice offered in atonement for the sins of mankind.

The Dominican nuns of the Perpetual Adoration were established in the United States in 1880, through the inspiration of His Grace Archbishop Corrigan, then Bishop of Newark. On May 24, 1889, the second foundation was made at Hunt's Point, New York. Some years later a third convent was founded in Detroit, Michigan, and during the last year a fourth was established in the archdiocese of Cincinnati.

In regard to this newest convent of the Second Order, seven Sisters from the Newark House were chosen as the nucleus of the new community, which took up its residence in a beautiful home in Oak Hills, known as "Heresy Hall." The welcome afforded the Sisters by the Most Reverend Archbishop and the people in general has afforded them the assurance that the Convent of the Holy Name, humble in its beginnings, shall come to be a great center of Eucharistic and Dominican devotion.

The Sisters of the Perpetual Adoration now number one hundred and fifty. During the last year one of their number, Sister Mary Emmanuel Davis, was called to her eternal reward.

In 1875 a Dominican of the Paris Province, the Rev. Damian Mary Saintourens, O. P., wrote and obtained the permission of his superiors to found the Society of the Perpetual Rosary. After years of disappointments and discouragements, attendant upon all great works, he succeeded in founding several communities whose members would give themselves to the uninterrupted recitation of the great Dominican prayer, the Rosary.

The first section of the Perpetual Rosary was established in West Hoboken, N. J., on January 10, 1886. The work spread rapidly. In all the great cities of the East, through all Canada, the islands of the far South, until to-day Our Lady possesses a kingdom upon which the sun never sets. Truly it is a Perpetual Rosary. In 1891 a new convent was founded in West Hoboken, N. J., and as vocations multiplied it became necessary to establish new homes for the Sisters. At present, besides the Mother House at Hoboken, there are flourishing convents of the Perpetual Rosary in Camden, N. J., Buffalo, N. Y., Hales Corners, Wis., Baltimore, Md., and La Crosse, Wis. The rules of these communities embrace all the strictness of the Second Order save those pertaining to the strict fast.

During the past year three postulants received the holy habit at Camden, three novices made their first profession and one her solemn profession. At Buffalo two novices made final vows and one postulant received the habit. The La Crosse community received three postulants,



St. Catherine's Convent, Springfield, Ky.



St. Mary's of the Springs, Columbus, Ohio

two taking the habit on December 8th. Two novices received the habit and two Sisters made profession.

The Very Rev. Father Saintourens, director of the Perpetual Rosary, celebrated during the last year his golden jubilee anniversary as a priest. Born on May 13, 1835, he was ordained in 1860, and served as a secular priest for eight years. In 1868 he joined the Dominican Order, and at present is living at the convent in Camden, where he directs the great work of propagating the devotion to the Perpetual Rosary.

A third branch of the Dominican Sisters engaged in special and truly apostolic works made its first home in Albany, N. Y. The foundress, Miss Lucy Eaton Smith, afterwards Sister Maria Catherine de Ricci, was a convert, joined the Third Order of Saint Dominic in France. Her idea of instituting a new phase of Dominican activity in this country, while severely tested in the beginning, has proven its practicability and efficacy in the numerous and manifold results of the various affiliated convents, now located in Saratoga Springs, N. Y., New York City, Philadelphia, Pa., Dayton, Ohio, Havana, Cuba, and Cienfuegos, Cuba. In Havana the Sisters are in charge of an academy with two hundred pupils. The convents at Albany and Saratoga offer to Catholic women an ideal place for short retreats and religious instruction. The remaining three at New York, Philadelphia and Dayton are Homes for Working Girls.

The provincial chapter was held during July of last year. The Rev. Mother M. Francis was elected Provincial of the Congregation, and the Rev. Sister M. Anthony, former Superioress at Dayton, to the office of Prioress at the Mother House at Albany.

The Dominican Sisters of the Sick Poor began their work in 1879 in the parish of the Paulist Fathers, New York City. All members of the Third Order, they sought neither official recognition or title for many years. Their lives are given to aiding materially and spiritually the destitute sick and dying in their own homes. At present they have two foundations, one in New York City, and one in Columbus, Ohio. During the year three postulants were received and six novices made profession, increasing the number of those engaged in this great Dominican charity to thirty-four.

Another great charity reflecting honor upon the name Dominican, and winning merit unmeasured for the daughters of Saint Dominic and Saint Catherine, are the two homes conducted by Sisters of the Third Order at Hawthorne, New York, and on Cherry Street, in New York City. Founded by the Rev. Mother Alphonsa Lathrop and Sister Rose



St. Clara College and Novitiate, Sinsinawa, Wis.

Huber, the congregation has seen the number of destitute cancer patients, who serve as the special objects of their life work, increase until the demands made upon their services far exceeds their ability to adequately meet them. Within the last few months a beautiful new House of Calvary, to receive the poor, suffering from cancer, was blessed, in New York City.

The Third Order of Saint Dominic, made illustrious by the seraphic Saint Catherine and the sweet Saint Rose, has found its widest field, however, in the education of the young. The motto of Saint Dominic, "to give to others the fruit of our own contemplation," finds in the great system of Catholic education in our own country an unlimited opportunity, which with characteristic Dominican zeal is being developed to the highest possible perfection. Over twenty-three Mother Houses,



WHERE THE ROSARY IS SAID PERPETUALLY

1. Dominican Monastery, Hales Corners, Wis.
2. Dominican Monastery, W. Hoboken, N. J.
3. Dominican Monastery, Buffalo, N. Y.
4. Dominican Monastery, Camden, N. J.
5. Rosary Chapel, La Crosse, Wis.

with their affiliated schools and academies, stretch from the Atlantic to the Pacific, from Louisiana to Maine, forming an endless chain of silent "sermons in stone" to the people of our nation, of the solicitude of Mother Church for her little ones, eloquent in the highest sense of the true Dominican ideal. Their continued prosperity, and assurance of a greater future, is by no means the least of the glories of this, our seven hundredth birthday.

The first community of Sisters of the Third Order of Saint Dominic in the United States was founded in 1822. In the beautiful hill country of Kentucky, on the highest point in Washington County, stands the historic Saint Catherine's, now a veritable "upper room," from whence go the daughters of Saint Dominic to the distant archdioceses of Boston and Chicago, to the dioceses of Alton, Louisville, Nashville, Omaha, Lincoln, Fort Wayne and Sioux City, to bring the message of Christ's law and love to the young Catholics of these parts.

On July 24, 1915, Sister Francesca Kearney was elected Prioress of this flourishing community. Twenty-four candidates received the habit and thirty Sisters made profession during 1915, while at present there are twenty-three candidates for the habit and twenty preparing to take their vows. Last September two parochial schools were opened, one at Saint James' Cathedral, Kearney, Nebraska; the second at Saint Patrick's, South Omaha. The Sisters at Holy Rosary Academy, Louisville,



St. Cecilia's Academy, Nashville, Tenn.



Villa Madonna, Mt. St. Mary's, Newburgh, N. Y.

have secured a site with spacious buildings for their new academy. The excellent work done in the past necessitated the securing of larger quarters.

Death called from the community during the year Sister Mary Benven Rumpf, Sister Dolores O'Neil, Sister Evangelist Noonan and Sister Rita Dellamano.

Under the auspices of Bishop Fenwick, then Bishop of Cincinnati, the second foundation of Dominican Sisters was made in Ohio, in 1830. Some years later the community took up residence at what is now known as Saint Mary's of the Springs. Academies and schools affiliated to this Mother House are located in the diocese of Columbus, Hartford, and in the archdiocese of New York. In September an academy for young ladies was opened at Ossining-on-the-Hudson, and a large parochial school in Bradock, Pa. Seventeen received the habit, sixteen made first profession and twenty-four second profession during the past year.

The necrology of Saint Mary's for 1915—Sister Aquinas LeRoy, Sister Benita Beck, Sister M. James Nash.

The first community of Dominican Sisters in the great Middle West was founded in 1847, by Father Samuel Mazuchelli, O. P., of holy memory. Some twenty years later the "Mound," famous for its unexcelled beauty and location, became the home of the Congregation of Dominican Sisters of the Holy Rosary. Here the Sisters conduct the renowned Saint Clara's Academy for young ladies, and from this as a Mother

House the members scatter through fifteen dioceses where they have in charge nine acadmies and fifty-three parochial schools.

To the community of Saint Clara's, and the Reverend authoress in particular, are extended this year the thanks and congratulations of all Dominicans for the scholarly and able presentation to the public of the "Memoirs of Father Mazuchelli, O P.," the apostolic missionary of the Middle West during the early part of the last century.

Congregation of the Most Holy Rosary, Mother Mary Samuel, Mother General.

The Baccalaureate Sermon at Saint Clara College was preached by the Very Rev. J. R. Meagher, O. P., S. T. Lr., Provincial of Saint Joseph's Province.

To the Dominican Sisters of Sinsinawa has been entrusted the splendidly equipped new parochial high school in the Visitation parish, Chicago, the Rev. D. F. McGuire, pastor. The number of pupils in the first year of high school is nearly two hundred and fifty.

Obituary, Saint Clara Convent, Sinsinawa, Wis.—Sister M. Aquinata Purcell, Sister M. Basilia Reilly, Sister M. Mechtildes McCabe, Sister M. Aloysia Cashman, Sister M. Devona Mayne, Sister M. Barbara Matthews, Sister M. Alonzo Shekleton and Sister M. Seraphine Trainor.

In 1851 Bishop Alemany, O. P., and Father Villarrasa, O. P., with Mother Mary Goemane, a nun of the Second Order from France, laid the foundation of what is now the flourishing community with a Mother House at San Rafael, California. The Sisters at present conduct prosperous establishments in the archdiocese of San Francisco and in the



Dominican Convent, Mission San Jose, Cal.



St. Agnes' Convent, Sparkill, N. Y.

diocese of Sacramento. A thoroughly modern concrete hospital, with accommodations for a hundred patients, was completed during 1915 at Stockton. Seven Sisters were professed in March and receptions were held in August. Six Sisters attended the Summer School at the University of California. Sister M. Raphael, Prioress of the Convent at Benicia, and for more than thirty years a member of the faculty of Saint Agnes' Academy, Stockton, died during the past year.

For over half a century the German Dominican Sisters have labored successfully in the schools and hospitals of the diocese of Brooklyn. They have charge to-day of one training school, two academies, thirty-six schools, two hospitals, a sanitarium and infirmary and six orphanages in New York, Brooklyn and Porto Rico. So numerous were the vocations to this community during the last year it was found necessary to enlarge the novitiate, as the applicants numbered sixty-one at the end of the year. A new school at Springfield, L. I., and a free and boarding-school at Saint Joseph's, Sullivan County, were opened in 1915. Ten Sisters attended courses at Saint John's College, Brooklyn, and seven received College Graduate Teacher's Certificates from the University of the State of New York. Fourteen Sisters celebrated their silver jubilee of profession. The deaths were, Sister M. Doyle and Sister Rose Alma Downing.

The Congregation of the Holy Rosary, with headquarters at Second Street, New York City, was founded in 1859. From this Mother House went forth Sisters to found two other thriving provinces, one at Adrian, Michigan, the second at Seattle, Washington.

The community at Newburgh, N. Y., reports a most successful year during 1915. Twelve Sisters received the habit, eighteen made profession and ten Sisters pronounced perpetual vows. Two attended the University at Washington, D. C., where Sister M. Alma received the degree of M. A. last June.

The Sisters of this congregation conduct establishments in the archdioceses of Chicago and New York, and the dioceses of Detroit, Cleveland, Fort Wayne, Rockford, Baker City, Seattle, Newark, Trenton and in North Carolina.

The necrology for the year is Sister M. Alcantara, Sister M. Stanislaus, Sister M. Martina, Sister M. Pauline, Sister M. Dionysia, Sister M. Alphonsine and Sister M. Sylvester.

The Mother House at Adrian, Mich., has affiliated institutions in the archdiocese of Chicago, and in the dioceses of Detroit, Cleveland, Fort Wayne, Marquette, Rockford, Toledo and Tucson. During 1915 were opened Aquinas High School, Chicago, and Sacred Heart School, Joliet, Ill. Thirty-five postulants were received and twenty-nine novices made profession. At the Summer School, conducted by Rev. L. A. Lilly, S. J., of St. Louis, Mo., two hundred and fifty Sisters were in attendance. Sixteen attended the summer sessions at De Paul University, Chicago, and two at the Catholic University, Washington.

The third branch of the Sisters in New York City, whose headquarters are now at Seattle, Washington, made beginning in 1890. In the great Northwest they are continuing the admirable work begun in the East and conduct several schools and academies.



St. Joseph's Academy, Adrian, Mich.



Aquinas Academy, Tacoma, Wash.

In addition to the usual scant beginnings of religious houses founded by women in the last century, Saint Cecilia's, Nashville, Tenn., encountered trials unusual and unexpected, but faithful to the traditions of the great Order to which they belong, the Sisters pressed on, doing the work mapped out by their Holy Founder long centuries ago.

In the spring of 1860, the Bishop of Nashville deemed the time opportune to establish in his diocese a school for the higher education of girls. The old Mt. Vernon garden, formerly the home of a distinguished Nashville family, was selected as being in every way suited to the purpose. The site is to the north, commanding a delightful view of Nashville and the surrounding country.

The school combines the advantages of city and country life, its buildings, stately and substantial, cast a sheltering shadow over the northern portion of the city. To-day, thanks to those self-sacrificing pioneers, Saint Cecilia's is established on a solid basis. With debts liquidated, with an increasing community and a school prospering, it was deemed necessary to provide more ample accommodations, which was accordingly done in 1881. A few years later, the west wing came into existence. There had been a long-cherished desire in the community to construct a music hall on an advanced scale. Conditions were at length favorable, and a conservatory of music including twenty-two practise rooms with studios and a recital hall was planned and built. The group of three buildings now presents a frontage of four hundred feet. In addition to the boarding school of the Mother House, teach-

ers from Saint Cecilia conduct schools in Chattanooga, Winchester, Memphis, Jackson, Clarksville, in East and North Nashville, and one in Monmouth, Ill., also two academies and one orphanage. In the interest of education some of the Sisters spent the summer months in San Francisco, Cal., others in Washington, D. C., and many attended the summer session of Peabody Normal. Thus it is that Saint Cecilia carries out her principle of being thorough in everything.

Young ladies wishing to dedicate themselves to the service of God in the holy habit of Saint Dominic would find in the genial climate of Tennessee a great work to do for the Master and would receive a cordial welcome at Saint Cecilia's Academy.

In the same year in which Saint Cecilia's was making a beginning five Sisters from Saint Mary's Dominican Convent, Cabia, Ireland, were establishing themselves in New Orleans. Here the Sisters conduct a college, the diocesan normal school, two academies and three parochial schools.

In 1862 another branch of the Holy Cross Convent, Ratisbon, established itself at Racine, Wis., which congregation now numbers over three hundred. They are successfully conducting two academies, one Home for Ladies and forty parochial schools in the archdiocese of Milwaukee, and in the dioceses of Davenport, Detroit, Green Bay, La Crosse, Lincoln, Peoria, Superior and Sioux City.

Six Sisters from the Community of Dominican Sisters, at Saint Catherine's in Kentucky, began teaching in Alton, Ill., in 1873. In 1893 they made their Mother House at the Convent of Our Lady of the Sacred Heart at Springfield. This congregation now has foundations in the archdioceses of Saint Louis, and Chicago, and in the dioceses of Alton, Belleville, Peoria and Rockford, with approximately four thousand children under their care.

In 1876 was begun the branch of the Third Order whose headquarters are now at East Sixty-third Street, New York City and Sparkill. Under the title of Our Lady of the Rosary, the first convent was founded for charitable purposes. This community now has over five thousand children under care in institutes for orphans and destitute children, in parochial schools and academies in the archdioceses of New York and Saint Louis, and in the dioceses of Syracuse and Saint Joseph.

During the past year eleven received the holy habit and thirteen were admitted to profession. A new school for boys in connection with the main building is now planned and a new parochial school was opened at the Church of Saint John Chrysostom, New York City. On May 18 three beautiful marble altars and statues were solemnly consecrated by the Rt. Rev. Bishop Hayes, on which date confirmation was administered to over three hundred children. The community lost two of its members by death, Sister M. Henrietta and Sister M. Martin.

From the Convent of the Holy Rosary in Second Street, New York City, five Sisters went in 1877 to Grand Rapids, where they laid the foundation of the present congregation of Our Lady of the Sacred Heart. The prosperity of this congregation is evident from the fact

that they are successfully conducting forty-one schools, two high schools, three academies and an orphan asylum in the diocese of Grand Rapids.

A second congregation of Dominican nuns during the year 1878, although it did not become a separate congregation until 1891, made its home at Blauvelt. The community at present numbers nearly three hundred and conducts flourishing establishments in the archdiocese of New York. This foundation traces its succession back to the ancient House of Ratisbon, the home of the Second Order in Germany.

The Mother House at San Jose, California, also traces its beginnings



Dominican Convent, Albany, N. Y.

to this renowned German Convent. Begun in 1879, it has branch houses in San Francisco, Oregon City, City of Mexico, and in the dioceses of Monterey, Los Angeles and Sacramento.

The Congregation of the Sacred Heart, with Mother House at Caldwell, N. J., was founded in 1881. At present this community conduct flourishing establishments in the archdiocese of Boston, and in the dioceses of Cleveland, Newark, Toledo and Superior.

The year 1915 has been one of progress, both spiritually and materially, for this community. Fifteen novices were professed and eighteen received the habit. At the General Chapter held in July, Mother M.

Avelline was elected Mother General. On May 31st a beautiful Grotto of Our Lady of Lourdes was dedicated, and on August 4th the statue of Saint Dominic was blessed. On the latter date four Sisters celebrated the silver jubilee of their profession. During the year the beautiful Mercedes Hall was added to the group of academy buildings, and ground was broken for a new wing to be added to Saint Catherine's Hall. Two new schools were opened, one in the diocese of Newark, and one in the diocese of Cleveland. Two members of the community received A. B. degrees in June from the Catholic University, where a third is in attendance this year. Nine attended the Summer School. Thirty novices have entered upon a special course of studies in preparation for their work as teachers. One Sister, Sister Miriam, died during the year.

A branch of the last named Mother House was founded in Tacoma, Washington, in 1888. These Sisters conduct three academies and four parochial schools. 1915 was uneventful, but successful. During the year ten postulants were admitted to the holy habit and eight novices made their first profession. The red-letter day of 1915 at Aquinas was March 6th, the day the Very Rev. Visitor, the Rev. Father Theissling, O. P., accompanied by the Very Rev. Father McMahon, O. P., Provincial of California, paid a visit to the academy.

On September 26, 1882, at the invitation of the Very Rev. N. A. Gallagher, Bishop of Galveston, Texas, twenty Sisters left Somerset, Ohio,



Mount St. Dominic's Academy, Caldwell, N. J.

and began what is now the Congregation of the Sacred Heart. In this diocese they now have charge of several flourishing academies and schools.

In 1892, at the instance of the French Dominicans of Fall River, the Community of Saint Catherine of Siena was formed in that city, where sixty-eight Sisters now conduct one academy and three parochial schools. A new school was opened in Cohoes, N. Y., during the last year.

In March, there occurred the death of the well-known and beloved Mother Bertrand Sheridan, who established this community in Fall River twenty-four years ago. Born at Keyesville, N. Y., March 31, 1840,

she entered Saint Catherine's Convent, Kentucky, in 1856. She remained at Saint Catherine's until 1869, when she was transferred to Washington, D. C. Having served some time in Nashville and Kansas City, she came to Fall River in 1891. For half a century the tireless and useful service given her Master has been the highest inspiration to all those privileged to labor with her, and her example and beautiful personality will ever remain a life memory to those with whom she came in contact. That the reward of her years of labor may be the eternal recompense promised to those who leave all to follow Christ, is the prayer of her many friends.



Mother Mary Bertrand, O. S. D.

One of the more recent establishments of Dominican Sisters was made in Great Bend, Kansas, in 1902, which community now has care of three schools and one hospital.

The latest of Dominican foundations in America is that of the exiled nuns from Lisbon, Portugal. This community is still braving the hardships attendant upon new foundations, and at present conduct a hospital in Baker City, Oregon.

Thus, on the seven hundredth anniversary of the founding of the Dominican Order, can all Dominicans point with pride to the vast number of truly Catholic institutions, covering our whole United States, the homes of over five thousand spiritual descendants of Saint Dominic.

—**Brother Mannes, O. P.**

THE THIRD ORDER

WITHIN the last few years the Third Order of Saint Dominic has almost doubled its membership. Flourishing chapters exist in the churches of the province, and their activities are ever seeking a wider scope. After a retreat given during the past year to the Chapter at Saint Dominic's Church, Washington, D. C., seventy made application for admission. In Newark there is a chapter of over three hundred. The chapter in New York has been for a long time a source of great edification to the faithful in general. It holds regular meetings every third Sunday of the month, and the Tertiaries attending wear their habits. It elects its own prior, procurator and other superiors, and expends itself in doing those many hidden works of charity, which Saint Catherine and Saint Rose were wont to perform. When a member dies the brethren see that the deceased is shrouded in the Dominican habit, since it is the privilege of Tertiaries to be laid to rest in that garb of innocence. Nor are the dead ever forgotten. For the chapter not only repairs to the home of the one departed to recite the Office of the Dead but at every meeting says suffrages for the repose of the deceased brethren. It may be well to note here that the Third Order is for men as well as for women. Happy the home where both mother and father are members, for that is truly a Christian home in which the parents are so devoted to religion. In Philadelphia the chapter is held regularly in the Convent of the Dominican Sisters. The members gather there from all parts of the city and are very faithful in their attendance.

These few facts taken almost at random, but yet so illustrative of its prosperity, show that the Third Order of Saint Dominic is an institution well fitted to our own age. For the success of any institution may be measured by the influence it exerts on the times in which it exists, by its power to understand the spirit of its age, and by its ability to offer, through its very constitution, the necessary means for removing the evils or promoting the virtues of its day. A successful institution must be alive to the needs of its generation and by skillful approval and correction in one instance, or by helpful example in another; by inculcating principles of right living into the minds and hearts of its adherents, finally lead them to that which is nearest and dearest to the heart of all men, that true and lasting happiness which consists in union with God in heaven.

During the past seven hundred years the Third Order of Saint Dominic has proven itself a success, just because its holy founder was far-sighted enough to provide it with a set of Rules and Constitutions which enabled it to cope with all the serious problems of religious and social life in the world, and to provide the necessary means for bettering the conditions in which it might find itself placed.

We are not dealing now with the past. That has its history with pages replete with many golden-lettered deeds of mercy and kindness performed by illustrious and saintly members of the Third Order. We are concerned more with the present and the future, that period in the



New Diploma of Third Order of Saint Dominic

Designed by Rev. J. J. Sullivan, O. P.

lives, both of men and institutions, which holds out great promises. And here again, just as in the past, success and glory await the Third Order; glory, perhaps, greater than any as yet achieved.

Foremost among the many present-day needs, which the Third Order supplies, is the practice of religion in the home, the cradle of future citizenship both for the Church and for the State. While so many men living in the world relegate their religious worship to the occasional Sunday church-going, the Tertiary takes his religion more to heart and makes the practice of it something vital for every day of the week. He knows that the counsels of the Gospel in reference to the religious state are not intended for all men. But he also realizes that the Gospel does not exclude from a participation in the blessings of the monastic state those whose love of God moves them to make a generous sacrifice of themselves—not indeed as complete a sacrifice as is called for by the cloister, yet enough to provide a safe and easy means for attaining the perfection and happiness of the saints, while leading, at the same time, their lives in the world.

This means is provided by the Third Order which was instituted, not as an outlet for unusual or over-wrought piety, but to meet the actual conditions and wants of life; to supply remedies for existing evils and, above all, to offer religion in its noblest form to all who desire to accept it. By their profession, the members of the Third Order take upon themselves the duty and pleasure of obeying a certain rule. They realize that the yoke of the Lord is indeed sweet and that true liberty consists in being subject to that Lord Who is most benign in His dealings with them. Thus they present a marked contrast to the worldliness and lack of reverence for authority, both spiritual and temporal, which is so prevalent in the world to-day.

To the true and zealous member of the Third Order, his room is a cell and his home a monastery. By thus bringing religion with its elevating influences into close contact with the family circle, all the members thereof are greatly benefited. Life for the whole family assumes a new aspect and it becomes in truth a faithful representation of that model family of Nazareth. But by far the most important result of this life lies in this that the Tertiary is able to prove satisfactorily that religion may be combined with the ordinary labors in the world, not only without any detriment to them, but on the contrary, with a positive elevating influence in every sphere of his life.

The man living in the world to-day is constantly in contact with scandal and scandal-givers in high places and in low. The spirit of the world, as it has ever been in the past, is actively concerned in gaining devotees for its shrines. Led on by vanity and pleasure, many men are throwing themselves into this whirl of events with little thought of the danger they are encountering or of the loose example they may be giving to others. Here again is where the Tertiary shows that he is alive to the dangers before him, and also that he is armed with the necessary means to overcome them. With the principles of his religion woven into his very essence from being so closely united with them and from having practiced them so faithfully, his every action becomes permeated with the influence of his religion, and he radiates in all directions his good example. His light shines before men, leading the way

they are to follow—the way which leads through penance and suffering to the peace and glory of heaven.

Not indeed like the Pharisees of Christ's time, who feigned sanctity in order to gain the admiration of the people and to be considered as the lights of the nation, but in all humility and sincerity, the Tertiary shows forth, for the edification of the people of God, those gifts and graces with which God has endowed him, and which he has perfected by a life led under the further influence of His grace in the Third Order.

The zealous Tertiary is not satisfied only in the sanctification of self through the fervent practice of religion both in the home circle and abroad, but he further desires to extend the influence and blessings of religion to his fellow men. Like the Good Samaritan he goes about



Espousal of Saint Catherine of Siena—Sodoma

doing good wherever and whenever an opportunity presents itself. Seeing so much selfishness and false philanthropy in the actions of men about him, he feels called up, through the proper administration of the spiritual and corporal works of mercy, to teach all that this life is not the real end of our existence, but that it is a mere prelude to the life to come. By his charity he proves that his religion and his membership in the Third Order have filled his heart with sentiments of love and sympathy and that he is equally quick and willing to put these sentiments into practice.

Thus the true and really zealous Tertiary, the man to whom religion and its principles have become more than mere words or writings, is continually going about doing good, either by deed or by example. We find him in the homes of the sick and the poor, sympathizing with the one and offering assistance to the other; we find him helping the down-trodden and out-cast to gain a new hold on life, doing all

that he can to make life brighter and more cheerful for all; we find him also teaching the ignorant and providing for the fatherless; and all this he does as a man of the world, living his life in the world, surrounded by the many dangers and distractions to which the world is heir. Truly a wonderful and blessed career! And the primal cause of these charitable activities lies in the fact that his membership in the Third Order gives him a true appreciation of those words of Our Saviour: "Amen, I say to you, as long as you did it to one of these My least brethren, you did it to Me." All men are brothers to the Tertiary.

It is clear, then, that the Third Order bases its claims to success mainly on this fact of its ability to meet the needs of the times, through its popularization of religion and the religious life. And, the great good this influence has effected in the past gives one the right to feel that it must continue throughout the future, leading men and women of all classes and conditions, nearer and nearer their final goal, leading them thither, bound by the sweet chains of Christ's service.

—Brother Benedict, O. P.

The new Third Order diploma is the work of Father John J. Sullivan, O. P., the well-known designer of the official Holy Name seal. It is done in colors on a background of light gray and is trimmed with gilt. The central picture represents Saint Dominic with hands extended in benediction over a brother and a sister of the Third Order, thus showing that the Order is intended for both men and women. The medallions at the corners are of Saint Catherine of Siena, Saint Rose of Lima, Blessed Louis of Montfort and Blessed John Massias. The first three mentioned were members of the Third Order, while Saint Rose and Blessed John were Americans. The whole diploma shows great refinement of art, delicacy of color, and skilful execution. It is a worthy tribute to the Order and a fitting adornment for a Christian home.

Copies of the diploma may be obtained by addressing: Dominican House of Studies, 487 Michigan Avenue, Washington, D. C. Local directors will fill in the registration on the blank lines.

MASTER RAYMOND'S NOVICE

I

COME in!" Father Raymond turned as the door opened. Brother Gerald stood smiling in the doorway.

"You sent for me, Father," he asked, in a voice softened with innocent surprise.

Beholding him thus, one would have sworn it was his first summons to the novice-master's room. To Father Raymond the scene and words were anything but new.

"Yes," said the latter, and repeated his invitation of a moment previous. "Be seated," he said; "I shall speak with you when I have finished this letter."

It was an old trick of Father Raymond's to keep those he sent for sitting near enough to touch him, if they wished, scarce daring to

breathe, and wondering what the interview might portend. The habitual proceeding on the part of their master gave cause for much speculation among the novices. Brother Gerald, who knew perhaps better than any of the others the effect of such delays, held that Father Raymond did it just to frighten them. Others said that he had naturally a quick temper and acted thus deliberately that he might never betray himself before his spiritual charges.

At any rate, Brother Gerald hated these moments of awful silence. Experience had taught him that the longer the calm, the more severe the storm when it came. If the corrections were many, or the penances severe, the letter to be finished was always lengthy. To-day, he thought, the master must be writing a papal encyclical. Finally, Father Raymond blotted the last page with a solemn precision, looked up and spoke:

"Well, Brother Gerald, how long have you been with us?"

The one addressed had guessed a thousand things as his first question, but not this.

After a pause he answered: "Eight months this coming Friday."

"Quite a long time to be chained down."

"Chained down?" the other repeated in surprise.

"Yes. Don't you feel that your freedom is rather curtailed here in the novitiate? You know the things you do and like to do are not always smiled upon here. Outside, you wouldn't have to answer for every little action. Isn't this infringing on your liberty? Surely the unnumbered times that I have been obliged to call you to account for 'little things' is proof that you are chained down here."

As Brother Gerald listened to the master, his meaning began slowly to dawn upon him. The climax had come. He had committed his final transgression and the patience of Father Raymond was exhausted. There was no need to ask the master to what he had reference. Had he done so, perhaps the result would have been different, for Father Raymond admired this in him—that he never sought to excuse himself.

It was on impulse he had committed his last offense. The tempter had laid the trap well when he placed the old father-procurator's snuff-box beside the pepper in the kitchen. Brother Gerald's vivid imagination was the "*causa secunda*," for the picture of the consequence had made him forget that but a week had elapsed since he had knelt in the refectory and made an extra *venia* in chapter.

It was nearly an hour later that Brother William, going to ring the bell, saw him come out of the master's room. It was his first exit unsmiling. At recreation that evening he told the other novices the result of the interview—for when old Father Bernard had come, red-eyed, and sneezing, to the novitiate door they had begun to fear for Brother Gerald. He was to have a last trial of two weeks. One smallest failure in that time and his probation would be over.

That evening, after Compline, Father Raymond sat for a long time in his room thinking. Deep down in his heart he loved Brother Gerald—the Benjamin of his flock. If he could but turn that reckless activity into the proper channel! When he remembered the fervent appeal the offender had made for another chance, he smiled. Then, kneeling by his bed, he said a short prayer to the Mother of novices that anything but "one smallest failure" would happen within the next two weeks.

II

These were portentous days in the convents of the Queen's realm. The rumor of Cromwell's raids had spread rapidly, to disturb the calm of the religious houses, even before his men made their appearance for their spoliation. Vague and indefinite were the stories of the raidings that reached the ears of Master Raymond and his novices. It was with no little surprise, therefore, that at end of Brother Gerald's first week of trial they listened one morning after Matins to the prior's announcement that the inspectors were in the vicinity and would be among them in a very few days. The cloisters during the day were the scene of much bustling and confusion. Everything of value, not needed, was being hidden away in the cellar.

The interest that centered in Brother Gerald and his heroic endeavors to keep the rule suddenly disappeared. Old Father Bernard no longer stormed at Father Raymond for his leniency. He forgot his daily prophecies of the impossibility of the fulfillment of the young novice's promises. Now, when he took his snuff, he scarcely paused to examine closely the pinches for a sign of composition. Still he had not effaced completely the memory of the one application.

The second morning Brother Jerome, the gardener, came from town, where he had gone for fresh seed, wheezing and grunting. Unused to haste of any kind, his journey home was made with great difficulty. When he could catch his breath, he informed the prior of the rumors that had made him return with his errand unfinished. Cromwell's men had changed their route. They were within five miles of the town when he had begun his flight towards home, and they were heading directly for the convent.

The bell over the choir sounded and in a few moments the community had assembled. Briefly the prior told the news and gave them some last directions. Then they knelt and prayed. When they were dismissed, some of the novices raced to the south entrance, and returned immediately with the news that the company was already in view beyond the graveyard hill.

Hurriedly the prior gave orders to bar all the doors until the sacred vessels could be hidden. The few moments' delay in opening the doors would give sufficient time to bury them in the cellar. So, the group fairly flew down the stairs to the south portals. Father Raymond leading, the swift-footed Brother Gerald close behind him.

Swinging the great doors, Father Raymond suddenly paused and uttered a cry of surprise. The iron bar that held the door by being dropped into wide sockets on either side was gone. The door could not be barred.

At once he remembered. "It is in the smithy," he cried. "How shall we get it?" The prior was already in the other cellar placing the sacred treasures in a huge hole, made by removing a stone from the pavement.

Father Raymond stepped to the doorway and looked out. A band of at least twenty of the Queen's soldiers was within a quarter of a mile of the gate.

As he stepped back Brother Gerald said, "I, Father," and without waiting for permission, he was out of the court running swiftly towards the smithy, about fifty yards distant.

Father Raymond watched him as he ran, holding his habit. An extraordinary activity was good for something after all!

"Behind the anvil!" shouted one of the novices, and before the words died away, Brother Gerald was out of sight, around the corner of the smithy.

The cry of direction must have carried on the still air of the morning far beyond the smithy for the approaching soldiers, who had been walking their horses until now suddenly urged them to a gallop.

Father Raymond, watching the road and the corner of the smithy with one glance, saw the horsemen turning in the north gate.

Where was Brother Gerald? He would never make it. After waiting for what seemed ages, the watchers saw Brother Gerald turn the corner, bearing the heavy bar that was to hold the door.

The prior had sent some one to the group in the doorway to say, "If we can only hold them a few moments, the vessels will be saved."

Brother Gerald heard the swift, clattering of the horses' hoofs on the pebbles of the side road. The bar was heavy and difficult to balance. His habit slipped loose and he tripped for several steps, but did not fall. Standing, he caught up the loose tunic and wrapped the ends of it about his burden.

The soldiers, seeing him crossing the court and suspecting his purpose, gave a loud cry and sank their spurs into their horses' sides. Father Raymond's heart stood still. They were within fifty yards of Brother Gerald. The one leading was drawing his horse parallel to the wall. He would cut off the entrance of Brother Gerald with his horse's body.

In an instant it happened!

"Look out! Look out!" they shouted wildly from the doorway, as the horse with spread nostrils charged upon Brother Gerald. But it was too late. The heavy body of the horse struck him and Brother Gerald fell, the great iron beneath him.

Father Raymond turned away. He heard one of the soldiers call out, "Careful, there! Careful, or you'll kill the lad!"

Then he looked. On the ground, face downward, lay Brother Gerald, the red blood oozing from his open mouth and nostrils. The soldiers were dismounting in a circle about him. But before they could lift him up, Father Raymond and old Father Bernard were beside him. Slowly raising him, they carried him in through the open doorway. Drops of blood marked the way as they bore him up the stairs to the sacristy. They passed the prior, coming to receive the Queen's legates. The vessels were safe.

Then laying their burden down, Father Bernard hastened for the holy oils, while Father Raymond drew some water and set it beside him on the floor. Just as Father Raymond finished putting the oils on the bruised, ashen forehead and bloody hands, Brother Gerald moved and opened his eyes.

"Where am I?" he said in a half-whisper, as he fixed his bloodshot eyes in a vacant stare into space.

"In the sacristy, Brother Gerald," Father Raymond answered gently.

Then his eyes closed for a long time. After awhile he opened them again and said: "Now I remember—the sacred vessels!"

"Sh!" Father Raymond said, fearing the approach of the soldiers; "they are safe."

Father Bernard, who had gone to ask permission of the soldiers for the community to come to the sacristy, returned.

"They refuse; they say the lad will not die."

So together the two priests said the "Salve Regina."

When they had finished, Brother Gerald again opened his eyes. Raising his head, they held a cup of water to his lips, but he could not drink. Putting his hand to his chest, he muttered something.

"A pain there?" Father Raymond asked. A little smile was the answer.

"Open the door to the choir, Father." The words came slowly and with effort.

"But, Our Lord is not there now, you know," the master answered.

The boy's lips, swollen and bleeding, shaped themselves into a smile. Reaching his blood-marked hand forward, he caught Master Raymond's rosary. "Father Raymond,—I am sorry for all I did—the bell—hiding from you."

"That's all over now. Don't speak of those things, Brother Gerald." For the master saw that each word was an agony.

Father Bernard stood, rosary in hand, on the other side.

"And you, Father Bernard," Brother Gerald continued, "the snuff—"

"Quiet, lad, quiet! I don't remember. It's gone."

The eyes that turned so slowly fell upon the statue of Our Lady. Turning to Father Raymond, he began again:

"I didn't fail, did I—Father Raymond? But it isn't two weeks yet—is it Father?" And the smile grew. "I asked Our Lady every day for a chance to prove—she saved me every time. I'm dying soon—I'm sorry for—you forgive me, Father Raymond—a crucifix—"

And Father Raymond held his own to the swollen lips.

"I didn't fail—did I—Father Raymond?—"

"No, no, Brother Gerald, you didn't fail—you were brave. We are all ashamed—"

"And Father, at Communion this morning—I felt it was my last—I am so happy—you believe my vocation—Father—They are so good."

"Believe—" begun Father Raymond.

A loud rapping on the door made him pause. Four of the Queen's soldiers entered and stopped suddenly. Brother Gerald, seeing them, smiled at them and closed his eyes. They had come in time to help carry out the dead.

* * * * *

Father Raymond sang the requiem the following morning, a privilege unexpected of the visitators. But the one who watched longest beside the familiar smile and the wounded body was old Father Bernard, who loved his snuff.

Not many months later Master Raymond himself was fully proven in the life of sacrifice he taught. A martyr, he clung to a rosary whose several beads and crucifix were black with the stain of blood. He had found courage for himself and his companions in the memory of his undisciplined novice. So, those who tell the tale call him, "Master Raymond's novice."

—**Brother Eugene, O. P.**

ANNOUNCEMENT

THE novices of the Dominican House of Studies, Washington, wish to extend their very sincere thanks to all those, who by a generous cooperation, have made possible their little tribute published in honor of the seven hundredth anniversary of the founding of the Dominican Order.

At the instigation of their Very Reverend Superiors and urged by the apostolic traditions of seven hundred years, the novices wish to make announcement of the continuation of the "Dominicana." Because there is no more powerful means for the spreading of truth and the combating of error, at the present time, than in the written word, they have adopted plans for perfecting themselves in this important apostolate. The "Dominicana," written and edited by the students at Washington, will hereafter be published quarterly. The regular issues, however, will not assume the proportions of the present number, which is of especial importance by reason of the seventh centennial.

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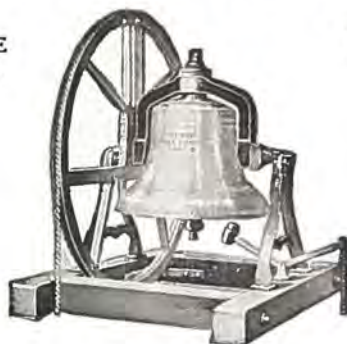
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